

The Brooklyn Jewish Center Review

November, 1946

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FORUM LECTURES

Every Monday at 8:30 P.M.

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Economist; Radio Commentator; former Professor at Harvard and Williams

MERRYLE STANLEY RUKEYSER

Nationally known Economist, Columnist and Author

DECEMBER 9

SYMPOSIUM:

"What To Do and What Not To Do
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SPEAKERS:

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JAMES WATERMAN WISE

Director of Council Against Intolerance, and Author

DECEMBER 16

RANDOLPH CHURCHILL

Internationally famous Lecturer, Columnist and Orator; son of Winston Churchill

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"The British Empire in the Modern World"

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Subject to be announced

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SPEAKERS:

HUBERT LIANG

Scholar, Public Official and Journalist. Educated in the United States, he served as Chinese Correspondent for the North American Newspaper Alliance

PERCY CHEN

Secretary General of the China Society of International Law. During the war Mr. Chen lived in Moscow and obtained Soviet assistance for China

COMING LECTURES

RICHARD C. PATTERSON

United States Ambassador to Yugoslavia

MME. FRANCES PERKINS

Former Secretary of Labor

O. JOHN ROGGE

Until recently Special Assistant to the U. S. Attorney General; prosecutor of the sedition trial; head of mission to Germany to investigate Nazi links to Fascist groups in America

BROOKLYN JEWISH CENTER REVIEW

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IS TRADITIONAL JUDAISM DECLINING?

THE discussion on the topic, "Is Traditional Judaism on the Decline, and If So, Why?", held at the Brooklyn Jewish Center recently, under the auspices of the "Round Table Discussion," evoked unusual enthusiasm and provided abundant interest to an overflow audience. The listeners realized fully the significance of the subject and took a prominent and eager part in it. Dr. Reuben Finkelstein, one of the speakers, took the position that traditional Judaism is on the decline and in support of his opinion cited statistics and data. He stressed the materialization of Jewish life, and the secularization of the Jewish home in America. With a feeling of pain, he argued that conceptions and religious practices sacred to traditional Judaism now lie virtually shaken, if not altogether shattered. Jewish ceremonies are abandoned, Sabbath observance neglected, the traditional influence of the synagogue has weakened, and observance of Jewish ritual and Jewish dietary laws is critically on the wane. He sounded a solemn warning that these violations are not irrelevant symptoms, but are manifestations of a lessening of a religious idealism. Religious practices have an integral relationship to religious beliefs, and habit of action will inevitably result in habit of thought. In the great crisis of our history, he said, we need the corrective and restraining influence enjoined by traditional Judaism.

This writer, the second speaker of the evening, admits and deplores the prevalence of disrespect for Jewish ritual and ceremonials. Every genuine friend of Jewry and Judaism must feel a keen sense of mortification at these infractions. However, traditional Judaism *per se* is not on the decline. Everywhere in America there is evidence of a resurgence of

Jewish consciousness, an awakening and a new awareness of the solid realities of traditional Judaism. The undying energies of the Jewish spirit are rousing the Jew into thought and action. A new sense of the vitality and a new feeling of the capacity of traditional Judaism is becoming manifest.

How far has this awakening gone? What are the signs of its progress? What are the symbols of this new spirit? Jewish education, which gives the key to Jewish character, is one of them. Jewish education today is at the highest point in American Jewish history and appears to be an organic growth from within. Its importance is realized more than ever, and is more sympathetically and generously supported. The Jew in America wants to know himself through Judaism.

The instinctive bent of the Jewish mind to Jewish knowledge is not only

more greatly in evidence but there is, also, a realization that ignorance of Jewish traditions and ideals unfits the Jew for traditional religious observance. There is a great demand for Rabbis and Hebrew teachers, and for a more intensive type of Jewish education. Facts and figures show the increasing popularity of the Yeshivah, an institution long neglected but now being accorded a foremost position in Jewish education. About eight years ago, there were only 16 Yeshivahs in the country, with an enrollment of 4,000 pupils, 13 of which were located in Greater New York in the poor sections of the city. Today there are approximately 100 Yeshivahs, or Jewish all-day schools, in the United States, located in 50 different Jewish communities, with an enrollment of close to 20,000 pupils and steadily growing. These institutions combine Hebrew and secular instruction, and stress not only

[Continued on page 21]

THE NEW PRAYER BOOK IS A NOTABLE ACHIEVEMENT

THOSE of us who are concerned with the problem of making Synagogue worship more meaningful and inspiring will be happy to learn that the Sabbath and Holiday Prayer Book, published by the Rabbinical Assembly and the United Synagogue of America, has at last made its appearance.

For over two years, the Joint Commission of these two national organizations, consisting of nine Rabbis, has worked with diligence and devotion in the preparation of this volume. The English translation was entirely revised and greatly improved. Important notes were added which explain and interpret various concepts emphasized in the Prayer Book.

There are a few, but vital changes in the text, which are based on historic precedents, and give new and vital meaning to the prayers.

One of the most attractive features of the Book is the added section of Supplementary Readings in Hebrew and in English, culled from our vast literature dating from ancient times to our own day. This will undoubtedly increase the effectiveness of the prayer service.

The appearance of this volume marks a milestone in the spiritual life of American Jewry, and will be heartily welcomed by all who are concerned with the revitalization of our religious life.

—I. H. L.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

INTER-FAITH AT HOME

A NUMBER of our Centerites who live in or near New York Avenue were greatly pleased during the recent High Holiday season to see a beautiful inscription on the Bulletin Board of the Trinity Baptist Church. This was a greeting from the Minister and members of the Church to their Jewish neighbors, wishing them happiness for the New Year.

That this fine gesture on the part of our Christian neighbors in the Trinity Baptist Church was earnestly appreciated by all who read the greeting was evidenced by the depth of feeling with which they reported it to the writer. They felt—as did their rabbi—that here was an act of real Inter-Faith living.

We hear a great deal of Inter-Faith movements which have enlisted the support and cooperation of good-hearted people. But, alas, many of these efforts have not produced truly tangible results. They have not succeeded in transforming the hearts of average men and women so that they would discard old prejudices and hatreds. Perhaps the fault lies in the fact that these movements contented themselves with mere propaganda, and no matter how efficient propaganda is, it is not enough. There must be evidence of action along Inter-Faith lines—living examples of practising the ideals of Inter-Faith and Inter-Group relationship. That is why this action on the part of the Trinity Baptist Church in our own neighborhood is much more effective than dozens of speeches and printed pamphlets.

There is yet another reason why such action becomes so meaningful. If Inter-Faith work is to have any success, it must begin with, and in, religious institutions—in Churches and Synagogues. Unless the Church and the Synagogue show an example of such tolerance and good will, all efforts in this direction will be futile.

In expressing our appreciation to the Minister of the Trinity Baptist Church, the Reverend Joseph I. Chapman, your Rabbi wrote: "It is a sentiment and an act such as this that helps to create that true Inter-Faith relationship which is the basis of genuine democracy, and we are happy and thankful that we are blessed to have in our neighborhood a neighbor such as you, who thus exemplifies in noblest fashion the teachings of religion."

Pastor Chapman summarized the basic philosophy of all Inter-Faith relationship when he replied: "It is our conviction that unless the different faiths are able to appreciate each other, even as they

hold to their own deep convictions, there is little chance of peace on earth and good will towards men."

When all ministers of religion—of every denomination—will re-echo this sentiment of Pastor Chapman, and when all who profess religion will begin to live according to this principle, then indeed will religious prejudice disappear and the hatreds that have plagued this world for so many centuries will disappear.

Was not this the hope of our ancient Prophet when he summarized the ideals of all Inter-Faith living in those beautiful words: "Let all the peoples walk each one in the name of his God, and let us walk in the name of the Lord our God for ever and ever"?

Israel H. Levinthal

NEWS OF THE SADDEST JEWS

By BORIS SMOLAR

BELIEVE it or not, but about 10,000 children are expected to be born this year to Jews in the camps for displaced persons in Germany and Austria. The number of births is constantly increasing, and the number of expectant mothers is so large that one of the major worries of the J.D.C. today is how to get diapers and layettes.

Preparations for the publication of the Talmud in Hebrew are now being made in Germany to satisfy the needs of religious Jews in the camps. Originally, the J.D.C. wanted to pay the cost of the publication, but the American Military Government insisted that all the expenses of the project be covered by the U. S. Army as a gift to the Jews. The J.D.C. is now printing in Germany thousands of Hebrew, Yiddish and English textbooks to meet the growing need of the schools in the camps. The paper for these books is supplied by UNRRA. Thousands of prayer books are also being printed by the J.D.C.

Judge Simon Ryfkind, speaking in

New York about the necessity of establishing a medical school in Palestine, related the following incident, which is characteristic of the present situation of the Jews in Germany: "When I was adviser on Jewish affairs to the AMG in Germany, I received a report that 1,003 students had been admitted to the Heidelberg Medical School, which had just reopened. The extra three caused me to be suspicious, and I had the matter investigated. It turned out that the three were Jewish students who had been admitted after the American military authorities had discovered that in the first 1,000 students there was not a single Jew.

— By the Jewish Telegraphic Agency

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"O Lord our God, impose Thine awe upon all Thy works, and Thy dread upon all that Thou hast created, that all works may revere Thee and all creatures prostrate themselves before Thee, that they may all form a single band to do Thy will with a perfect heart."

— From the Jewish New Year's Prayer

A FEW years ago, when plans for a United Nations Organization to replace the virtually defunct League of Nations were taking shape, an American Jewish leader suggested that Jerusalem be made the seat of the UNO. The proposal was never seriously considered by the architects of the Organization, probably because the facilities of the ancient city of David and Solomon could hardly compete with a modern metropolis like New York. Yet had Jerusalem been selected, it would have linked the United Nations with the land where the great ideas upon which the new Covenant is based originated many centuries ago: the ideas of Universalism and its corollary, Pacifism.

Originally, Israel, in common with all nations, lacked these lofty concepts. Later, the Prophets introduced an entirely new and revolutionary concept, Universalism, into the ancient world. They viewed the entire universe as a unit, as the creation or emanation of one single, and therefore universal, God. Since all men are children of this universal Creator, this common Father, they are brothers, and mankind constitutes a vast family. Accordingly, all warfare and strife among these nations must be condemned as fratricide. The aim of the Prophets was the establishment of universal and eternal peace, of a reign of justice, truth and love.

A concept of this kind was alien even to the most progressive of all ancient peoples, the Greeks, who divided mankind into the superior Hellenes and the inferior non-Hellenes, the "barbaroi." Even such a lofty philosopher as Aristotle did not challenge the arrogant idea that the Greeks were the born rulers, while the "barbarians" were the born slaves. The only major ancient philosopher to attack this idea was not a Greek, but a Phoeni-

cian, Zeno, the founder of Stoicism. One of the later Stoics, the freed slave Epicurus, who was lame as a result of cruel punishment received in his days of slavery, came very close to the Prophets' concept when he asserted that God was the father of men, that we were all brothers, that one must not say "I am an Athenian" or "I am a Roman," but "I am a citizen of the universe." However, his universalism was based on a pessimistic philosophy of life. He held that on earth we are prisoners. "Thou art a little soul bearing about a corpse," he used to say. In fact, his philosophy could best be described as a mildly ascetic cosmopolitanism, acceptable only to a handful of satiated intellectuals who felt kinship to fellow-intellectuals of every race and color. Politically, this concept helped shape the idea of a *Pax Romana*, of a peace among all the nations dominated by Rome. Yet woe to those freedom-loving nations who, like the Parthians, the Jews, and the Teutonic tribes, dared to dislike the benevolent Roman yoke!

Our own Prophets and sages never advocated cosmopolitanism; they were realistic enough not to demand the abandonment of national figures, nor the substitution of the various nations by one all-embracing, vast supernation. They admitted that differences and quarrels among nations could occur, yet they firmly maintained that these differences could be settled amicably, like quarrels among brothers.

One can find hundreds of passages in our sacred writings, as well as in the commentaries published in the post-Biblical era, that condemn war and warfare unequivocally. The Prophet Amos declared that the Lord would punish Damascus because it had threshed Gilead with threshing instruments of iron, Tyrus because it had delivered up the whole captivity to Edom and not remembered the brotherly covenant, and Moab because it had burned the bones of the king

A Striving for Peace Has Been A Jewish Inheritance

PASSION FOR PEACE

By ALFRED WERNER

of Edom into lime. The Torah seeks, indeed, to mitigate the terror of warfare by urging the victor to refrain from slaying women and children, and, when besieging a city, to spare its fruit-bearing trees. Verily, our primitive ancestors of thousands of years ago would have shuddered had they heard of such war crimes as were committed by the Nazis in our "enlightened" era. Hosea maintained that war served as the weapon of God's wrath to punish a wicked nation, and he predicted a day of spiritual regeneration of society when all warfare would cease. The most vociferous advocate of peace among the Prophets was Isaiah, the author of a prediction of an age of eternal peace that became one of the most frequently used weapons in the arsenal of pacifism:

*... And they shall beat their swords
into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword
against nation,
Neither shall they learn war any
more.*

To the Christian, Isaiah's words mean (or ought to mean) as much as they mean (or ought to mean) to the Jew; the Gospels emphasize the blessings of peace time and again, and early Christianity was opposed to pagan ferocity and Roman imperialism. But when the Church became powerful, it used that power to win over as many people as possible to the new faith, and it resorted to force whenever it seemed necessary to convert or destroy Jews, Mohammedans, Buddhists, and others. The Holy Roman Empire waged war against the "infidels" who dared to adhere to a religion of their own. The great medieval Italian poet, Dante, the French statesman, Sully, the French writers, Abbe St. Pierre, Archbishop Fenelon, and Rousseau, the German philosopher, Kant, and several other

outstanding men paved the way for the concept of a family of peaceful nations, for a supra-national commonwealth of nations. All of these thinkers were, however; indebted to a people whose salutation is not "How do you do?", but "Peace to you!" (*Shalom Aleichem*), a people whose foremost minds foresaw the establishment of the Kingdom of God when, without any outside pressure or forceful proselytizing, all nations would bow to the same God; when the mountain of the Lord's house in Jerusalem would be established on the top of the mountains, when all nations would stream to it, and out of Zion would go forth the law.

It should be remembered that the Hebrew liturgy contains many prayers for peace and the unity of mankind, such as the New Year's Prayer quoted at the beginning of this article. In this connection a story told by Josephus Flavius may be related here. When Onias, a saintly Jew, was compelled by one party in a civil war to pray for the defeat of the other party, he, risking his life, burst out into these noble words: "O God, the King of the whole world! Since those that now stand with me are Thy people, and those that are besieged are also Thy priests, I beseech Thee, that Thou wilt neither hearken to the prayers of those against Thee, nor bring to effect what these pray against those."

In the Middle Ages the true representatives of peaceful internationalism were the Jewish merchants who traveled from town to town and land to land, linking distant places through their peaceful commerce. Jewish scholars traveled from one country to the other to study the Law at some outstanding academy, conversing in Hebrew whether they met in France, Italy, Poland or Mesopotamia.

The medieval Jews, who usually were the first to suffer from whatever conflicts were waged among the various emperors and kings, margraves and dukes, fully realized the destruction and futility of wars. Any Talmudic anthology—such as the one compiled by Louis J. Newman and Samuel Spitz—contains scores of utterances sharply condemning warfare. One *midrash* includes this lofty exegesis: "God said to Moses: Wage war (on Sihon, *Deut.* 2: 24). But Moses did otherwise. He sent emissaries of peace (verse 26).

God said to Moses: I bade thee wage war but thou didst offer him peace. As thou livest, I shall ratify thine action. In every war henceforth, there shall first be an attempt at peace." Significant is the rabbinic interpretation of the passage in the Bible which forbids the use of tools in the construction of the altar: since tools are necessarily made of iron, the metal of war, they must not touch the altar, that symbol of peace "between man and man, family and family, nation and nation." One may recall that in any old illustrated Passover Haggadah the wicked one among the four sons appears as a soldier wearing a sword.

Such concepts could not fail to impress even the later generations, less imbued with the spirit of religion, and Israel's lofty ethical ideals were carried on from one age to another.

It is more than coincidence that the two men who, independently, urged the workers of the world to unite—regardless of their national origin—in their common struggle against their exploiters, were Jews: Karl Marx, who stemmed from a rabbinical family, and Ferdinand Lassalle, the scion of Jewish merchants.

In modern times quite a few men of Jewish descent were instrumental in creating both the League of Nations and the United Nations Organization. One of the grandfathers of the League idea was the famous Ivan Stanislavovich Bloch (1836-1901), financier, economist, and adviser to the Tsar of Russia. After the costly Russo-Turkish war of 1877-78 he became a staunch advocate of pacifism. He devoted many years of research to a seven-volume work, "The Warfare of the Future," published in Russian in 1898 and translated into several languages, including English. Nearly five decades before the invention of the atomic bomb he predicted that the improvement of weapons would make war such a calamity for the nations involved that even the greatest success would not in the least compensate them for the destruction caused. Bloch developed a scheme for the solution of all international conflicts by arbitration, and it is believed that it was his influence that led Tsar Nicholas II to summon the Hague Peace Conference in 1899. Bloch died not long after this body met. The Conference established, among other things, the Perma-

nent Court of Arbitration, popularly known as the Hague Tribunal, and laid down the general principles and rules of arbitration procedure.

Two Jews, Tobias Michael Asser, an eminent Dutch jurist who several times acted as arbitrator in disputes between important powers, and the Austrian book-dealer and publisher, Alfred H. Fried, founder of many peace societies and editor of a pacifist organ, divided

IN MEMORIAM: OSWIECIM

By Lucille Sylvester

THEY stood there in their nakedness,
Men and women together,
Stripped of every human-devised covering,
While little children pressed their closed eyelids
Against their mother's side,
In the hot shame of their innocence.

They stood there, while their Teutonic tormentors
Beat them, in their sadistic fury
And scared their flesh with burning acids
For their perverted pleasure
And shred the skin with which God had clothed their bones
In decency,
And the Nazi faces burned red with evil thoughts.

And so they stood there,
Men and women naked together,
Torn of all earthly habiliments,
Simple and dignified in the image of God,
Until their murderers,
Unable to bear these witnesses to their own bestiality,
Slew them in a frenzy of hate.

*

God created man in His own image.

*

They stood there until they fell, in simple dignity,
For they were as God created them
In His own image.
And the dignity of their tortured death mocks for all eternity
Those that slew them.
There until they fell, they stood
In simple dignity,
In God's own image.
Oh, God!

between themselves the Nobel Peace Prize of 1911. Another Jew, the Chicagoan lawyer, Salmon O. Levinson (1865-1941), was proposed by the *Manchester Guardian* for the Nobel Peace Prize in 1929. Levinson deserved it, for he devoted many years of his life to the elimination of war. During the first World War he was shocked to discover that war was legal under international law. Hence he intended to de-legalize it through the principle that the very initiation of war was illegal, and that the initiator of war should be determined by a world court, should not acquire legal title to the fruits of his aggression, and should not be treated by third states equally with his victim acting in self-defense. In 1915 he originated the phrase "outlawry of war," as he approached two thousand world political figures with his plan of organizing a peace movement. President Harding adopted Levinson's ideas in his campaign speeches, and subsequently Senator Borah became a follower of Levinson. In 1927, this attorney went to Europe and helped in the drafting of the anti-war agreement which became known as the Kellogg-Briand Pact, or the Pact of Paris, and was signed by fifteen nations in 1928. As late as 1945, Levinson's favorite idea scored at least a partial triumph when the Nuremberg Tribunal declared "wars of aggression" to be criminal acts.

An American who devoted as much energy to winning the peace or to winning wars for his country, is that great old "park bench politician," Bernard M. Baruch. His advice in the crucial years of the first and second World Wars was sought by Wilson and later by Roosevelt. In 1919, Baruch served as member of the American Commission to Negotiate Peace, and as economic adviser for the American Peace Commission; in 1935, when Nazi aggression foreshadowed a coming war, he published "Taking the Profits Out of War," a book summarizing his long campaign to guarantee the elimination of profiteering, thus helping to decrease the danger of a wilful prolongation of war by greedy money-makers. At present, the great old man holds an important post as United States delegate to the United Nations Atomic Energy Commission, trying valiantly to protect not only his country

but the entire world from this new ghastly weapon, the atomic bomb.

Other Jews who deserve credit for emphasizing pacifism and universalism in our day include Judah L. Magnes and Albert Einstein, as well as a host of political advisers to and personal friends of Presidents Wilson and Roosevelt. The names of two statesmen must be added: Maxim Litvinoff and Leon Blum. At the Fourth Preparatory Disarmament Conference in Geneva (1928) Litvinoff, speaking in behalf of Russia, promulgated a 14-point program for the "complete abolition of all land, marine, and air forces." However, his proposal was rejected. As Soviet Russia's Commissar for Foreign Affairs (1930-1939), Litvinoff worked ceaselessly to achieve a system of collective security against aggression, asserting that peace was "indivisible." In a famous speech made at Geneva, he argued that the united peace forces of the world could successfully discourage aggression, from whatever quarters it might come, but he also warned against the illusion of mistaking "peace at any price" for collective security. Even in the gloomy days of the Munich Treaty (1938), he still believed, optimistically, that the League of Nations was "strong enough by its collective action to avert or arrest aggression." Yet once again his warning was dismissed. He retired from his post, and a few months later the second World War broke out.

An entirely different person is the Socialist Leon Blum, who twice (1936-1937 and 1938) served as Premier of France. His pacifism was often criticized, for he went to extremes in his abhorrence of war. During long years of captivity in Vichyite and Nazi prisons, he contemplated his own mistakes and failures. In a sort of memoirs written in prison (recently published in this country with the significant title, "For All Mankind"), he admitted that, in 1933, France ought to have used force to prevent a still disarmed Germany from handing over power to Hitler and his party, thus saving not only Germany, but perhaps even the entire world. Blum was a staunch supporter of the League of Nations, and he is now equally anxious to see the UN work satisfactorily. He maintains that it is the aim of Socialism "to set up a universal society founded on equal justice

for all men and on equal peace for all nations."

In conclusion it may be recalled that Herzl, founder of political Zionism, took a great interest in the pacifist movement. He was closely associated with the Austrian leader of pacifism, Baroness Bertha von Suttner. In his novel, "Old-New Land," published in 1902, Herzl described a "New Society" that would develop in the Holy Land by 1923, which would have little in common with the historical state that exercises coercive powers over every inhabitant, collects tributes, and wages wars in order to extend the areas from which tribute could be collected. It is true that Herzl dedicated his writings chiefly to the Jewish people, and that he devoted his time and labor primarily to the "Restoration of the Jews," yet his thoughts often crossed the boundaries of the Jewish problem and dealt with the general sorrows of mankind. Those familiar with his Diaries will remember that he cherished the idea of a commonwealth of all nations, which he developed long before the creation of the League of Nations, before Coudenhove-Kalergi's "Pan-Europe" and Clarence Streit's "Union Now." Herzl did not desire to create merely another "state" like the two hundred or more other national, bellicose entities; the Palestine he envisaged was supposed to be a model for a new system which would be a model for all other nations so that peace and happiness might prevail on earth.

CITY COLLEGE PROFESSOR ACCUSED OF ANTI-SEMITISM

A DEMAND that the chairman of the Romance Language Department of the City College of New York be retired because of his "philosophy and program of anti-Semitism" has been made by the American Jewish Congress in a 60-page brief analyzing the administration of the chairman, Prof. William E. Knickerbocker.

The brief was prepared by the Congress Commission on Law and Social Action at the request of a three-man committee appointed by the Board of Higher Education to probe the charges that Prof. Knickerbocker had discriminated against Jewish members of his department in the question of promotions.

THE Haggadahs and stories are significant in the life of the Jewish people because they constitute the material which helps us understand the hopes, the attitude to life and the aspirations of the people who create them. The Jewish holidays and festivals carry with them haggadahs which kindle a bright light in the hearts of the people and strengthen their attachment to all the customs associated with the holidays. The festival of Chanukah is no different in this respect.

The story of Chanukah is well known. It manifests the bravery of a handful of people who, conscious of the high type of their spiritual culture and their religion, dared an open rebellion against the overwhelming power of Antiochus, King of Assyria.

This festival, historic in its origin, assumed, as years went by, a religious significance. The books of Josephus, who told the story of Chanukah in a fair historic form, were not read by the Jews, and all that was left was a memory of the victory and the Feast of Lights. The heroic deeds of the Maccabees were handed down from generation to generation and stories began to form around their bravery, courage, their faith in God and their devotion to their people. Much space was, of course, devoted to the Syrian campaigns and the subsequent defeat of Antiochus.

In the course of his last campaign, Antiochus was determined to crush the Maccabean rebellion and destroy all the Jews. On the way to Judea he was stricken with leprosy. But he would not give up. "O Sire," said the King's counsellors, "return to your land, and when you have been cured from your sickness, you will muster an army again and march against the rebels."

The king, enraged, replied: "I have no cause to fear anything. I possess both the ocean and the land, and who is able to prevent me from doing what I desire to do?"

The king had hardly finished when his chariot passed an elephant. The horses were startled and upset the chariot. The fall fractured the king's bones and he could not move. In terrible agony he exclaimed: "If the God of Israel will heal me from this illness, I will visit the city of Jerusalem and fill it with silver and

CHANUKAH IN STORY AND HAGGADAH

By LEO SHPALL

gold. I will open all my treasures and consecrate them to the Temple of God. I will go among all the nations of the world and exclaim: There is none like the God of Israel." His prayer remained unanswered and he died.

After the death of Antiochus, Lysias, the commander of the Syrian armies, went forth to crush the Maccabees. Before the battle, Judah raised his eyes toward heaven and offered a prayer to God. As he lowered his eyes, he beheld five youths riding fiery horses. Three of them slew many of the enemy, while the other two removed their golden shields and put them on Judah to protect him from his opponents. Encouraged by the miracle, Judah and his men overpowered the Syrians, and Lysias was forced to make peace.

The Temple, the Altar and the Menorah had for centuries been the symbols of Jewish religious life, and the Maccabees were glorified because they saved and rededicated these objects. Chanukah, which later became the Feast of Lights, began to symbolize Jewish devotion to God and the Torah. The prediction about the kindling of the Chanukah lights goes back to Moses. It is said that God ordered Moses to communicate to his brother Aaron the following revelation: "The Sanctuary will on another occasion also be dedicated by the lighting of the candles, and then it will be done by thy descendants, the Hasmoneans, for whom I will perform miracles and to whom I will grant grace. Hence there is greater glory destined than for all the other princes of the tribes. Their offerings to the Sanctuary shall be employed only so long as it endures, but the lights of the Chanukah festival will shine forever. Moreover, thy descendants shall bestow the priestly blessing upon Israel even after the destruction of the Temple."

The observances connected with the festival of Chanukah was also at various times the cause of persecution. The following story well manifests the sanctity which the Jews of old ascribed to the Feast of Lights: The wife of Emperor Trojan gave birth to a child on the ninth day of Ab, when the Jews mourn the

destruction of the Temple. The child proved to be sickly and died on the first day of Chanukah. The Jews, after careful deliberation, decided to light the Chanukah lights. Thereupon messengers came to the Queen and said to her: "When your child was born, the Jews were in mourning and now when your child died they are celebrating by lighting festival lights." The angered Queen recalled her husband, who was away on a military expedition. Upon his arrival, he lost no time and went to the *Beth Hamidrash*. He found the elders reading this biblical passage: "The Eternal shall bring a nation against thee from afar, from the extremity of earth, as swift as the eagle soareth . . . a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young." Bravely, with the word of God on their lips they faced death at the hand of Trojan.

On the whole, however, Chanukah has been a holiday of merriment and joy. New customs developed, but the Chanukah menorah remained the characteristic symbol in the Jewish home.

With the founding of modern Zionism and the rehabilitation of Palestine as a Jewish National Homeland, Chanukah became a national holiday. In Palestine, the children, dressed in white, stream through the streets, each bearing a lighted taper, singing Chanukah songs.

FOUR EGGS TO RICHES

DR. Irving Reingold, brilliant young Hollywood pathologist and physician who helps many of our biggest movie stars get rid of their aches and pains, tells about the German doctor questioned by the military authorities. He claimed that he was kept rich by his chicken. "My chicken lays four eggs a week," he said. "I trade these for twenty American cigarettes—and sell them for 120 marks. That's 480 marks a month. The best salary I can make as a doctor is 300 marks a month. So I stay home and take care of my chicken."

THE practice of christening transport planes with eccentric and embarrassing names will never become unpopular, and the crew of "Seductive Sadie," who had emblazoned the twin-engined aircraft with that ribald title, evidently was gifted with a sense of humor. At least that was my hope, for theirs was the only plane that could haul me to Palestine without further delay. The credentials authorizing my transportation to the Holy Land had been misplaced by a prankster, so I hoped the fliers would appreciate the skulduggery, though I couldn't.

Kairouan, a Tunisian town known in the Arab world as the Fifth Gateway to Paradise, exotically charming as it may be, is no place in which to be stranded. The novelty and excitement—or glitter, if you prefer—of the Mosque of Sidi Okba and the adjoining bazaars had worn frightfully thin. As "Seductive Sadie" squatted out on the poppy field in the morning sunshine, her camouflaged body throwing black shadows on the ground, I approached the airmen. Three of them, sitting in the shade of the plane's wing, looked up in various stages of relaxation while the pilot, with a lieutenant's bar on his collarpoint and a crushed visor cap on his head, listened to my plight. The pilot then consulted his crew chief, who was standing in the oval door of the plane. "I reckon we have room," drawled the sergeant after giving the cabin space the once-over. "If we haven't any more freight to load on."

Moments later the crew chief was up in the cockpit checking things over. He warmed up the engine, first the right and then the left. Everybody then clambered aboard and the engines were revved up in turn. Before long "Seductive Sadie" was airborne and skimming over the olive groves and out towards the Gulf of Gabes. The blue water below looked luminously rippling in the fierce light of the African sun. The air suddenly became violently rough and the down-drafts swayed the ship, but her two engines kept up the monotonous drone as she flew towards land and through wisps of clouds. I fastened my eyes on the circular window and saw the ghostlike shape of a town far ahead; then, as we approached it, the battered houses standing by the sea and nestled in the border-

ing sand were easily definable; their dazzling whiteness looked cool against the hot background. The limpid water was folding against the beach. Much later we arrived at Castle Benito, just outside of Tripoli, to spend the night.

Towards the end of the following day we were flying over the verdant Nile Valley, which was emerald-green like the fluff on a new pool table. Soon the great pyramids loomed ahead, then the graceful, slender minarets—veritable exclamation marks in stone—were stabbing up at us. For a moment it was like riding the magic carpet, like being on the ageless merry-go-round of Aladdin and his lamp, Omar the Tentmaker, Ali Baba and the Forty Thieves . . . "Seductive Sadie" was nearing the airport at Heliopolis, fashionable suburb of Cairo, the most modern and largest city in Africa, the timeless city of fantasy and the fountainhead of Koranic learning. The pilot circled to make an approach to the runway. He throttled down, and the plane began dropping. Through the window I could see the wing flaps lower. The runway came rushing up. The wheels met the ground. But not too easily; there was a perceptible jolt. The pilot carefully applied the brakes, and "Seductive Sadie," being a good girl, slowed gradually, responding to his intermittent gunning of the engines. He swung her off the runway as RAF groundmen waved parking instructions. It was good to get my feet on the ground again. But Palestine was still far ahead. I went directly to Shepherd's Hotel to surrender myself to the fatigue that air travel induces.

Having had a cursory glance of the Mosque of Mohammed Ali, crawled through the pyramid of Cheops, haggled with dragomen on the corner of Emad el Dine and Kasr el Nil; having traveled camel-back to Memphis and Sakkhara, which once were Cleopatra's plushy love gardens, and purchased a statue of Nefru-ti-ti in the Muski, I was eager to continue my journey to the Land of Forever—the old and unchanging world that is Palestine. Right on schedule, bless her, "Seductive Sadie" winged away. The land of tarbouches, galabyahs, garries, fellu-

JOURNEY TO JERUSALEM

By HENRY ARNSTEN

cas and piastres—none of which make any sense to anybody but Egyptians—was far behind.

Late in the day we landed at Lyddia, Palestine, a spot you probably couldn't find on the nearest Rand-McNally. To the west the last glimmer of the sun lingered in the sky, and outlined against it were the giant fingers of palm trees. It was there I tearfully waved "Seductive Sadie" and her crew farewell. A train—at least that's what the passengers on that insufferably dirty vehicle called it—carted me into Tel-Aviv.

Ah, what a city. Tel-Aviv! With its wide and impeccably clean streets, the all-Jewish city had been stroked with the brush of modernity, untouched by the surrounding old world. There were majestic palms and blue-flowering bougainvillea vines and jasmine-scented gardens and the air was crisp with the sea air. Nowhere were there bedraggled urchins or diseased beggars with haunting eyes following you. Overlooking the cobalt-blue Mediterranean, beside the seafront where promenaders thronged daily, were terraced cafes where boulevardiers sat at marble-topped tables to gossip, to flirt, or to just look at each other. Newsstands had on sale publications from so many nations that their mastheads read like the index of the Atlas. You could get the *Moscow News* or a seven-month-old *New York Times*. There were seven theatres and one Woolworth emporium, and on virtually every corner you could buy boiled corn on the cob. Tel-Aviv's principal charm, as any other bachelor correspondent will tell you, can be found in its feminine population. Women of all races have come here: continental exiles from France and Germany, the ultrasophisticate from Italy and Czechoslovakia, the brilliantly cultured from Poland and Austria, and the patricians from Crete, Cyprus and the Balkans. They are stylishly clothed, attractively heeled, undeniably cosmopolitan, and speak varying amounts of English.

At my hotel I inquired about conducted tours. The guide, when I met the character, was a soft-sandaled Arab who, with unsmiling courtesy, charged me the equivalent of \$15 for the complete works. He was very tall and his kind eyes—the kind the Manchus painted in their dragons—looked at me from under a yellowed burnoose. His face was lined with age, its joys and sorrows furrowed deeply upon it; his flowing robe was the shreds of departed splendor. According to him, and he spoke creditable English as well as fractured French, the nominal payment included a three-day bus trip over some 400 miles and took care of five substantial meals plus lodging at two acceptable pensions. We started out for Jerusalem, riding over "The Seven Sisters"—a series of hairpin turns that had no historical significance—enroute to the Biblical city. With the other "tourists" I visited the Tomb of Rachel, the Hebrew University, the Garden of Gethsemane, Mt. Scopus and many other sacred landmarks.

Jerusalem is two cities, the new and the old. The former boasts swanky shops with expensive merchandise, several theatres, of which the Zion Hall is the most elaborate, and the recently damaged but still palatial King David Hotel. At the nearby Cafe Europe you can watch the local jitterbugs at the zenith of their frenzy, or hear an Austrian refugee, a congenial old man with hair whiter than false teeth, play "The Russian Rose" at the piano. The old city is embraced by a stone wall three miles on each side, and there are eight gates through which traffic passes. Best known of these are Herod's, Jaffa, Damascus and Lion's Gate. Within are narrow cobblestone streets. The first impact of these grimy passages strikes the nostrils before it does the eye. Labyrinths of houses flank the uneven streets, and the stalls in the market places offer the intricate craftsmanship of the smiths. Crimson carcasses hang in the broiling sun. In some quarters the air is stiflingly sweet with incense. And everywhere beggars, in all stages of disease and poverty, raise a hellish clamor.

I followed Via Dolorosa along the stations of the cross—the path over which Jesus marched to his crucifixion—from the chapel of Saint Anne to the Church of the Holy Sepulchre. A short distance

further was the Wailing Wall, venerated as a fragment of the ancient Hebrew temple. The crooked streets shaded, by the structures opposite, were choked with women swathed in veils, their arms weighted with silver bracelets, their necks encircled with amber beads and their ankles striped with silver rings. They toted *atab* bread and any other object that would fit on the flat baskets balanced on their heads. Most of the men wore baggy pants, close-fitting at the ankles and droopy at the seat. There is a legend that Allah will be born of a male, and since nobody knows which male will be designated they all wear the bag to hold the infant when it is born.

The next day was spent in southern Palestine, with the highlights of the day consisting of floating in the Dead Sea, which is so abundantly salty that a splash in your eyes temporarily blinds them, and visiting the remains of Jericho. We then had the satisfaction of walking across the Allenby Bridge into Trans-Jordan and seeing for ourselves how small the River Jordan was. Heading for Bethlehem, we passed the plain where King David flattened Goliath with a sling-shot, and skirted around Shepherd's Field, which is two miles from the birthplace of Christ. Except for the Church of the Nativity, the little town of Bethlehem is nothing much to radiogram home about. Looking like a fortress, the Church of the Nativity is three churches in one—Church of All Nations, Greek Catholic and Saint Catherine—all of which are ornately set with gleaming candelabra and

A PHANTOM WORLD

By Orian DePledge

THIS was a world that owned no moon
nor stars—
It whirled in somber silence—all alone,
It made a deep crescendo, cosmic moan,
This world that knew no Jupiter nor
Mars;
This was a phantom world that scorned
the jewelled throng
Swimming the blue ethereal ways—
This was a dark and untamed world that
ran
Its lonely course unknown to God or
man,
A world untenanted and dismal—
A world inhabited by gloom,
And lonely shades of Israel.

delicately carved altars. They stand reverently over the cavern where Mary brought forth her son and laid Him in a manger, a star-marked spot that can be viewed today by those who make the pilgrimage.

The final day of the tour took us north to the Syrian border and the placid Lake Tiberias, formerly labeled the Sea of Galilee. From mountainous Tiberias to Haifa, the road bends around corrugated ranges and slices across flatlands like an asphalt knife. After a hurried view of the crescent-shored city from Mt. Carmel, and a cursory glimpse at Nazareth, we began motoring back to Tel-Aviv, stealing watermelons enroute from the tantalizing patches that margined the highway. Our professional guide, so busy fabricating imaginary legends, at which he was unwaveringly clever, was blissfully oblivious of our scrounging. He could have halted us, but he was the most solicitous overseer of comfort that anyone could desire.

The dilapidated bus, which was probably used by the Phoenicians for delivering stone tablets so that the morning hieroglyphics could be read by their countrymen, grunted and dawdled on. Enroute, everybody marveled at the land's incredible fertility. While the religious shrines had inspired awe and curiosity down through the ages, we were more impressed with the abundance, the variety and the blue-ribboned qualities of the produce. Oranges were bigger than grapefruits and bananas grew in the same fields as corn. To merely praise it as wonderful would constitute belittlement. The Jewish settlers had literally pushed back the desert, and great areas of swampy, malarial land had been made fertile. It was the same everywhere we traveled in Palestine. Moses was right—this is the promised land!

It was night when we rumbled through Jerusalem, and only a few more miles to my Tel-Aviv hotel. The idea of snatching a bite to eat and washing it down with scalding tea, a suggestion which I bitterly vetoed by stamping my foot and pouting, was heartily approved by the passengers. And our destination was so near, too. Jerusalem's walled city after dark takes on another wrapping; it becomes intensely gloomy, and the strange mixtures acquire a melodramatic touch.

[Continued on page 27]

PARADISE, *Gan Eden*, *Olam Haboh*, these are all different names for one and the same spot. The Rabbis tell us in Ethics of the Fathers that every Jew has a place reserved for himself in his after-life in this Paradise.

Jewish legend tells of nine men and women, both Jews and Gentiles, who were privileged to get there alive. Among those happy mortals were Eleazar, the steward of Abraham; Bathia, the Egyptian Princess who adopted the baby Moses; Hiram, king of Tyre, who furnished artisans and materials to King Solomon for building the Temple at Jerusalem; the future Messiah; Enoch, of Bible days, who was the first man to pray to God, and Rabbi Joshua ben Levi, a Talmudist who lived just about 1500 years ago.

This Joshua ben Levi was, in fact, the last of mortals to visit Paradise alive, and he returned to earth to recount what he saw and whom he met there.

And this was his story: When Joshua was about to die and the Angel of Death came to take away his soul, the Rabbi deftly snatched the sword out of the Angel's hands and refused to return it unless the Angel would show him the seat that was reserved for him in Paradise. Thereupon, the Angel escorted the Rabbi alive to the gates of Paradise, where they were met by Elijah the Prophet. The Angel was not permitted to enter Paradise, so Elijah took charge of the mortal visitor and guided him on a tour through the *Gan Eden*.

The description of the unique visit which now follows makes fascinating reading.

Paradise, or *Gan Eden*, is very far away. To get there one would have to walk for 800,000 years, covering 10 miles each day, a total of 2,500,000,000 miles in an easterly direction.

It is a tremendously huge garden and has many enormous palaces.

The first palace is built of cedar wood and transparent crystal. It is reserved for Gentiles who accept the Jewish religion.

The second palace is likewise built of cedar wood but has a ceiling of fine silver. It is for the use of Jews who had lived in sin but repented at death.

The third palace is of silver and gold, ornamented with pearls, and is the home of the ministering angels of both heaven

and earth. In its center stands the Tree of Life, 500 miles tall. This miraculous tree grows like a ladder, on which the souls of the righteous travel up and down. The inhabitants lounge on soft couches embellished with gold. The flaming sword of Bible lore guards the gate. Before a human soul can enter the palace it must be bathed in 248 different rivulets of balsam and attar.

The fourth palace, outfitted with equal magnificence, is reserved for martyrs who sacrificed their lives for the honor of Israel and the glory of God.

The fifth palace is constructed of precious stones, and the air within is perfumed by myrrh and aloes. Under a canopy of gold and purple, and on couches of gold and satin, are seated the Prophet Elijah and the Messiah who is destined to become the King of all the World with his capitol at Jerusalem. Three walls of fire, each of different colors, surround the palace on three sides, while the fourth, the front, consists of two diamond gates guarded by 600,000 angels with shining faces.

When a new soul arrives here the ministering angels divest it of its earthly garments and clothe it in eight different vestments made of clouds. They set a crown of jewels on its head and place eight myrtles in its hand. They then sa-

PREVIEW OF PARADISE

A FANCIFUL BIT OF TALMUDIC FOLKLORE

Adapted by
RABBI LEON SPITZ

lute it and guide it through a valley beside which flow rivers of milk and wine, balsam and honey. A mere taste of this honey transforms the soul into an extremely handsome creature.

The soul is now invited to a Grand Banquet at which the meat of the Leviathan, the world's largest fish, golden wine from the celestial vats, and the sweetest honey are served in profusion. The sun shines day and night, so no lamps are needed. The host, who is none other than the Lord God, seats Himself on the throne which the Angel Gabriel has pushed forward for Him. King David is seated at His right hand. Now God reveals mysteries of the Torah, and David chants a psalm of thanksgiving, and Moses assures the Messiah that His day will come when He will rule the whole world in peace and happiness.

By this time our Rabbi must have forgotten all about his own seat in Paradise. After having completed the heavenly visit to his satisfaction, Joshua returned the sword to the Angel of Death and awaited his end, happily secure in his new-found knowledge.

UNIVERSITY OF JUDAISM PLANNED

A PROPOSAL for the establishment of \$1,500-a-year scholarships for young men and women in the arts and social or theoretical sciences to study in institutions of their own choosing, was made by former Gov. Herbert H. Lehman, speaking at the Conference on a University of Judaism, held at the Jewish Theological Seminary in New York.

At the same time he was presented with the Solomon Schechter Award for being "an outstanding American humanitarian." The presentation was made by Samuel Rothstein, president of the United Synagogue of America.

Describing the plan as a "project aimed specifically at fostering the development of the servant-leaders of a new generation," Lehman said: "If blindly we have used up the men and women who, in the natural course of events, would have emerged as the leaders of their generation, we certainly must make some conscious, planned effort to replace them."

Dr. Mordecai M. Kaplan, professor of Homeletics at the Seminary, stated that to prepare Jews for spiritual leadership, it was necessary to create a University of Judaism devoted to study and research on Jewish projects and to training rabbis, teachers and community workers.

GENERALLY, the girl of Jewish faith who attends the exclusive and scholastically highly rated colleges of the east easily adapts herself to her new environment. She finds companionship and, frequently, friendships with the Christian girls who live in the same dormitories. Nevertheless, the Jewish girl is usually faced with a dating problem. Conversations with students of such institutions as Smith College, Vassar, Wellesley and Connecticut College for Women reveal this situation.

The common complaint of the Jewish girl at one of these colleges goes something like this: "We come from our home communities where we knew people of our own age and our faith, into the new and strange college communities with their all-girl populations. The girls of other faiths are extremely friendly; they show us every courtesy; they share their studies and experiences, for the most part, with no reserve. We often have bull sessions about the differences and values of the different faiths. Everything is fine—until we come to dating.

"The Christian girls feel odd about getting a blind date for a Jewish girl. What would the fellow say? We, in turn, would rather meet Jewish fellows, and yet there is almost no opportunity. Consequently, most of us Jewish girls have few dates.

"We feel that this is not healthy from a social standpoint. Here we are associating in an abnormal society where only members of our own sex live, and we are supposedly preparing for a useful life, in adult communities where there are both men and women. As a result, many girls become strangely shy when men are present, and some become show-offs.

"College officials usually arrange some sort of affair for men in the locality to meet the freshman classes, but the men invited are ordinarily one hundred per cent gentile."

This writer asked these college students whether they had any suggestions for remedying the situation.

"Yes," some of them had thought about the problem. "We think the rabbis in the vicinity of the colleges should take it upon themselves to ease the shortage of Jewish men by arranging socials two or three times during the college year for Jewish girls and men in that area.

THE JEWISH GIRL IN COLLEGE

By RUBY ZAGOREN

"Many times," these girls will tell you, "the rabbis are nice enough if you approach them, but most of them do not feel like doing anything about a social problem on the campus because college students are not a permanent part of their congregation." These college girls feel, however, that since the rabbi is in closer contact with all social problems in his community, he should be the starting point of a more rounded college life for girls studying away from home.

The girl of Jewish faith often finds a subtle barrier to overcome before she can find friendship with Christian girls. Most of the girls are from the upper middle-class income bracket, and most have had little or no contact with Jewish people. However, despite their lack of association, they often possess an unnamed, often a subconscious, distrust of Jews. Consequently, the Jewish girl feels constrained to be more considerate. Actually, she should be natural, and her feeling of freedom would inspire a similar attitude in her Christian acquaintance. One gentile girl was heard to remark, "Jews aren't really a nice people, but Marion's all right; she's a swell kid. She must be an exception."

It never occurred to this Christian girl that Marion might be the rule, and that the surly person was an exception among the Jews.

Conversely, one Jewish girl, Frieda, proved to be unpopular not only with the Christian girls in the dormitory but also with the Jewish ones too. Frieda was a "know-it-all," and unkind to boot. A Christian girl said of her, "Frieda is a combination of all the bad things you ever think about the Jewish race." This Christian girl did not stop to realize that the "bad things" about Frieda could be and often were just as true of girls of her faith as of the Jewish.

Jewish girls in these leading colleges in the country have carried off scholastic honors time and again. Also in many instances they have won student offices through the popular vote of the student body. The average college student is

willing to like her Jewish classmate. It is up to the Jewish student to make herself liked, and in that she meets the same challenge that all girls who go to college must meet. Each must prove herself.

Frequently the Jewish student can educate her sister students as to the rituals and beliefs of her faith. She can be an instrument through whom the Christian student learns to respect and understand Judaism as a living and growing religion, and through whom the Christian can realize that the Old Testament was just the beginning, not the end, of the Jewish philosophy of life and the unfolding of God's word.

The Jewish girl attempting to enter college is faced with the quota system. College officials seldom talk about it; they merely exercise it in the choice of students. Jewish girls are given roommates of their own faith, and in the classroom all religious differences are forgotten—each stands or falls on her own merit. The Jewish girl, in nine cases out of ten, is a conscientious student, with great insight into the material and subject studied. In one class at Connecticut College four of the nine students chosen for Phi Beta Kappa honors were Jewish. Faith was not the basis of choice.

Occasionally a girl of Jewish faith tries to escape her religion. She will designate herself as either of no denomination or of some other faith. This type of girl is an unhappy one. Other Jewish girls, when they learn of her attempted escape, will taunt her, verbally flay her, and heap bitter scorn upon her head—instead of trying to help her with understanding. This girl usually has had some childhood experience which makes her want to run away from her faith, and invariably she has no knowledge of her religion or of the history of her people. She finds it difficult to adjust herself on the campus. She feels at home neither with the Christians nor the Jews. She is an outsider all around, and will creep further back into herself. She needs friendliness, and a knowledge of her people.

ACCORDING TO PAPPY

By JACK LEVINE

UNTIL the night that Irvin Evans asked that delicate question, Paul Kessler had got along with him swell. The two of them had stood the same watch together in the radio shack ever since the ship left New York, laughing at each other as they took turns getting seasick during the storm off Cape Hatteras, drinking coffee and swapping stories when the circuits were dead, picking up broadcasts from Latin American countries and getting a big charge out of the Spanish-speaking announcers, whom they didn't understand. Together, they had gone to chow, swabbed the deck outside the radio shack, chipped paint. Stripped to their waists, they had lain side by side while a blazing Caribbean sun baked their backs. Paul, a New York boy, liked to sit and listen to Irvin's stories of the Blue Ridge Mountain country from which he came; liked, even more than his stories, the sound of his drawled words, which flowed as easily and gently and unhurriedly as water from a spring.

"Water's like the color of a new-born dog's eyes," Irvin would say to Paul as they stood observing the Caribbean.

Or, as they lay side by side in their sacks at night just before the lights were put out: "My gal ain't no ordinary kinda gal. Li'l Nel stands out like a diamond a-settin' on top a bowl of raisins."

They were on the midnight watch when Irvin asked the question, just out of the Panama Canal and on the way to Pearl Harbor:

"You Jewish, Paul?"

Although, at the time, Paul was listening to a Navy radio station at Honolulu sending a message to a ship at sea, he heard well enough what Irvin asked him: the words stabbed through his mind. But he pretended that he hadn't heard, sliding the phone away from his right ear as if to hear better.

"What did you say, Irvin?"

Irvin repeated the question.

Paul did not answer right away. He was listening absently to the Honolulu station sending, with interference now and then crackling in his ears. He was staring down at the blurred letters on the keys of his typewriter. Unnoticed, the ash of the cigarette in his hand had

grown so large that it was about to fall in a little pile on the table.

Inside his sensitive person there was the same feeling he'd known many times in the past, a feeling of smoldering anger that was apt to burst suddenly into flaming rage. He'd felt that way the time he was going to grade school when the red-haired kid stuck his head out the second-story window and yelled, "Sheenie! Sheenie!" at him; and when the anger rose suddenly inside him, he picked up a stone and flung it at the kid, missing him but breaking the window. He'd experienced the same emotion the night in Mickey's Tavern, just about a month before he enlisted in the Navy, when that big, ruddy-faced guy (he never did learn his name) struck his fist on the bar and shouted drunkenly that the Jews were responsible for the war. He got down from his stool and sailed into the big loud-mouth. The guy was plenty big, and if he'd been sober, he would have probably whipped Paul. But drunk, he was no match for Paul's angry fists, which bloodied his face badly and caused somebody to grab Paul's arms and make him stop.

He stole a quick glance at the hill-billy face of the boy sitting beside him, then he looked back down at the typewriter keys. The Honolulu station had stopped sending, and in his ears now there was only the crackling and the distant, hardly intelligible signal of a merchant ship transmitting with a bug. Still unnoticed, the cigarette ash fell to the table.

He felt his anger cooling. Irvin's face was too full of innocence, too free of malice, for Paul to really feel angry at him. In his face there was none of the derision, none of the hate Paul had seen in the faces of the red-haired kid and the big guy in the tavern. Besides, Irvin had asked the question almost like a child might ask some child-like question of his father.

"Sure," Paul said finally, opening a drawer in the table and brushing the ashes into a tray in the drawer. "Sure,

I'm Jewish. But what the hell difference does it make?"

"None. None at all. But I was just wondrin'. I—"

Irvin's face reddened. In his embarrassment, he reached up and began to turn one of the dials on his receiver, as though he hoped to pick up a signal and busy himself with copying, thereby dispel the feeling of uneasiness between them. Failing to find a signal, he sat back in his chair, took out a handkerchief and mopped his forehead. Paul felt just as uncomfortable, felt like kicking himself for having spoken so brusquely.

"Hey, how about some coffee, Irvin?" he suddenly asked, putting his phones down and rising from his chair to get some coffee.

"I'd like some fine. Throat's dry as all get-out."

Drinking coffee and smoking, they began to feel more at ease. But for the rest of the watch and the rest of the way to Pearl Harbor, they did not quite feel as comfortable with themselves as they had before Irvin asked that question. Paul couldn't put his finger on it exactly, but there was something between them now which seemed to mar their friendship. It was true that they still went to chow together, took their sun baths together, did almost everything together. But now there was something about the way Irvin looked at Paul, something about the tone of his voice, that was different. Particularly the way Irvin looked at Paul. There was something about that look—well, it wasn't a hateful look, such as Paul had seen in the eyes of others whom he knew to be anti-Semitic. It was, rather, a look of wonderment, of unbelief. It seemed to Paul that Irvin just couldn't believe that he was a Jew.

When the ship arrived at Pearl Harbor, Paul and Irvin went ashore on liberty together. The first thing they did when they got to Honolulu was to get

haircuts from pretty Hawaiian girl barbers with whom they both flirted but from whom they got only frosty silence and dead-pan expressions.

Next, they stopped at a souvenir shop, and each bought, among other things, a native grass skirt to send to his girl. Then they were attracted by a sign in a restaurant window which advertised large T-bone steaks. The advertisement, they found out when they got inside the place, was a phoney, with hamburgers the only meat served. They ordered hamburgers and orange juice, and while they ate they made small talk about the waitresses, whom Irvin called "baby dolls," and the heat and the flies.

Small talk dwindled almost to silence as they walked through the hot streets of Honolulu, and as the day wore on Paul could feel the gulf between them widening. They rested for a moment at a USO, and Paul could feel it as they sat in the soft chair reading magazines without saying a word to each other. And he could feel it during the periods of silent contemplation before the souvenir shop windows. Once, during such a period, he caught Irvin looking with that incredulous look at his, Paul's, reflection in the window, and instantly each turned his eyes away from the other's image.

Paul could stand the uneasiness no longer and suggested they stop at a bar for a few beers and then return to the ship. "I'd like nothin' better right now than some of Pappy's corn whiskey," Irvin said, "but I'm all for some beer."

In the place they went into it turned out that there was no beer, nothing that resembled Pappy's corn whiskey, nothing, in fact, except rum and coke. No sooner had they sat down and lit up cigarettes when a waitress, white and obviously an American girl, came over and set two rum and cokes on their table.

"But you didn't ask us what we wanted," Paul said to her, looking up at her face, which was the hard, lined face typical of many of the waitresses he had seen in the honky tonks of San Francisco.

"Rum and coke's all we got. Don'cha want 'em?" she said curtly.

Paul scowled. "Not particularly, but we'll take 'em. We're thirsty."

She turned away quickly and walked over to another table. Paul watched her

as she went, wondering what she was doing in Honolulu.

"I don't care much for rum and coke," said Irvin.

"I don't care much for Honolulu—period," said Paul sourly.

As they sipped their drinks, Paul looked about the place. Except for the American girl, it was typical of Honolulu: small and crowded and loud with the talk and laughter of sailors. A juke box was giving out blatantly with "Pistol Packin' Mama." Clouds of cigarette smoke drifted lazily overhead.

In spite of their mutual dislike for rum and coke, they found the drink cooling after walking the hot streets all day. They ordered another round, and another, and after the fourth one they found the stuff downright satisfying. In fact, at this point, Paul was beginning to feel a little high, and he could tell Irvin was feeling the same way. He felt relaxed for the first time that day. He felt as easy in Irvin's company now as he had aboard ship before Irvin asked

SONG OF ESTHER

By Orian DePledge

A METHYSTS
Heavy with sun
Shaft my arms—
Jessamine honey
Sparkles my tongue.
I would fill my ears with buttercups
And wade wind-swift waters
To a pool, fawn-quiet,
I would gather a fern-wild bed,
Cup an owl's voice
Close to red coals.
Under a leaf-close night,
I would wear garment of moon
And threads of star.

him if he was Jewish. Paul sat listening to Irvin's drawl as he told of his last leave at home, of how proud his Pappy had been showing him around the farm, going through the fields to the chicken coop, to the cow barn, to the pig pen, drinking Pappy's corn whiskey and getting drunk as lords as they went. Irvin laughed loudly and Paul laughed with him.

It was really amazing, the amount of rum they consumed for men who previously had expressed a dislike for the

stuff. They reached the point at which they no longer sipped their drinks but drained their glasses with a swallow. Finally, the American girl set two drinks on their table and told them that these would have to be their last two, as the place was closing in a few minutes. Irvin winked at her and said, "Hey, baby doll, what you doin' tonight?" She didn't answer him, merely turned and walked off.

The kid was pretty tight, Paul thought. He himself was also very much under the weather, but, he thought, in better condition than his shipmate. It suddenly dawned on him that they had gone far enough and that it was up to him to call a halt to the proceedings if they were to get back to the ship on time. He looked down at his watch. Damn! He didn't realize it was so late. Looking dazedly about him, he was suddenly surprised to find that, except for himself, Irvin, and a couple of merchant seamen, the place was practically empty now.

"Let's drink up and shove off, mate," Paul said, lifting his glass. "It's high time we headed back to the ship."

But Irvin didn't seem to hear. He was staring at Paul with dull, glassy eyes, as if he was trying hard to convince himself that Paul was an actual person and not an optical illusion. He reached across the table and put his hand on Paul's shoulder, as if to establish beyond a doubt that the guy was composed of flesh and bones. The juke box was quiet now, and there was quiet throughout the place, except for the bartender moving bottles behind the bar.

"Ya know, Paul," Irvin said, "you're the first Jew I ever knew."

Paul set his glass down. He looked away from Irvin's face and down at the smoke curling upwards from his cigarette. Here it comes again, he thought. "C'mon, kid," he said impatiently, "let's get the hell out of here."

But the kid was not to be moved. He sat as though anchored to the chair, stared fixedly and kept a strong grip on Paul's shoulder.

"Ya know, Paul, when Pete Arnold told me you was a Jew I just couldn't believe it—I just couldn't."

Paul thought resentfully of Pete Arnold. He might have known it was somebody like Pete who was behind all

this. Pete was a bosun's mate on the ship. A mouthy guy. Paul hadn't liked him ever since the time in the messhall when he overheard him saying that all radiomen were racketeers.

Irvin drew his arm away from Paul's shoulder but continued to stare at him. His words came slowly, haltingly:

"Fore I left home, 'fore I met you, I never seen no Jews. Pappy, he tole me all Jews was li'l ole bent-over men with long, black beards, long, crooked noses, and black, fierce eyes, like the devil himself. He tole me Jews was mean misers who lived way off by themselves and hoarded their money. Whenever us kids was bad home, Pappy tole us we'd better be good if we dint want the Jews to come with their long canes and beat us. When Pete Arnold tole me you was a Jew, I said, 'Hell, Paul Kessler ain't no Jew,' and I bet Pete five bucks you wasn't. So I ast you, and when you tole me you was I knew right then how wrong Pappy was in all that talk about Jews. Hell, you're the swellest guy I ever met. Damn if you ain't!"

Paul didn't know what to say. He felt too startled to say anything. He merely sat there looking down at the cigarette which he kept stubbing in the tray while the guy across from him kept staring, as if waiting for him to say something.

Words could not form on his lips, and he could not even bring himself to reach across and pat Paul on the shoulder. But inside him there surged a flood of warmth for the hillbilly boy. If he'd been a Frenchman, he thought, he would have probably shown how he felt by reaching across and kissing the kid on both cheeks. But all he could do was to sit with his head down and play with the cigarette club.

Suddenly there was the American girl and the tall, white figure of an SP hovering above them.

"I told 'em to leave," the girl said.

"C'mon, you guys, shove off," the SP told them. "You got only ten minutes to make it to Fleet Landing."

"We're leaving now," said Paul, rising.

"Don't rush us," said Irvin, never one to be rushed.

They picked up their last two drinks, and, toasting each other with their eyes, they tipped their glasses back.

Going to the bus which was to take them to Fleet Landing, Paul's mind was intent only on what Irvin had told him, and he didn't care if they got back to the ship on time or not. They walked slowly, swaying from side to side like two ships lazily riding a sea's swells, neither one saying anything.

On the bus, Paul broke the silence by

asking Irvin if he paid Pete Arnold the five bucks he lost in the bet.

"Yeah, I paid him," Irvin replied, "but I turned 'round the next day and won the five right back in a crap game."

They both laughed, and for the rest of the way to the ship Irvin talked freely while Paul listened dreamily to the sound of his drawl.

BENJAMIN V. COHEN'S ROLE IN PEACE DRAFTING

By WILLIAM S. WHITE

(Reprinted from *The New York Times* of November 17)

BENJAMIN V. COHEN, who half a generation and a world ago was one of the "Terrible Twins" of the first New Deal in a revolution in Congressional legislation, is the mellow philosopher today of a revolution in peace-making.

Counselor to Secretary of State Byrnes, head of the United States delegation to the Big Four Council of Foreign Ministers, Mr. Cohen is again the ambulant brain aiding a man in higher place who is helping to make history. In the early 30's, and for the years forward, this was his personal role with the late President Roosevelt.

Mr. Cohen was then the more sedate half of the team of "Corcoran and Cohen," bright young Harvard lawyers who held a special place both in the councils and the affections of Mr. Roosevelt.

The name of Benjamin Cohen is in no law, and perhaps will never be, but his intellectual imprint on the years has been amazing in its ubiquity.

Stock market regulation, the "death sentence" for utility holding companies, the transfer of the fifty destroyers to Britain before we entered the war, the lend-lease program, the Office of Strategic Services, the Office of War Information—in the creation of all these policies and agencies he had an initiating part.

To Secretary Byrnes now Mr. Cohen gives what he calls "just general counsel" on whatever subject may come up, in the sessions of the Foreign Ministers. When his colleagues become weary and disillusioned with disagreement and stare with frightened eyes at the future—and this is indeed sometimes the case—Mr. Cohen himself is not always fresh and unafraid.

In memory, he says, the debates of those old days seem quite as full of alarms and intransigence as do the far more momentous talks today.

"It does frighten one sometimes," he said yesterday, "but one has got to maintain a philosophic point of view. One shouldn't be too disappointed when there is no immediate success. The thing is to center one's thinking, not on the possibility of failure and the justification of failure, but on what remains to be done."

A man of 52 years of age now, square-faced, extraordinarily gentle in manner and still speaking in the tones of his native Indiana.

He smiles at some of the things that are said in warmish meetings of the Big Four Council from which, although they are most private, statements sounding a good deal like public speeches sometimes "leak." This, he says, is a good deal like it is in Congress, where there is much talking for home consumption. Of this he observes:

"Whether there will be more or less of this, as time goes on, will depend, as Mr. Byrnes has said, on its effect. If it is found that appeals to reason are really effective, there will be more and more appeals to reason, and less and less of the other kind."

This strange, quiet man has but a single news photo among the clippings on his desk, and it does not concern the Big Four. It is a picture printed recently by his home town paper in Muncie, Indiana, showing a group of youngsters at a party of many years ago. One of the smallest of the lot is, as the caption says, "a Muncie boy who became an internationally famous New Deal lawyer."

"Pathways Through the Bible" by Mortimer J. Cohen. Illustrations by Arthur Szyk. The Jewish Publication Society of America.

IT IS hardly necessary to tell the readers of the *Review* the role which the Bible has played in the life of our people throughout the ages. It was part of the life-blood of every Jew. It was found in every Jewish home, and young and old endeavored to master its contents. No wonder the world regarded the Jews as the *Am Ha-Sefer*, the People of the Book.

It is one of the tragedies of our age that the Bible has lost its hold upon many of our people. Not only is it not read by many in the original Hebrew, but even in its English translation it is, alas, a sealed book to many of our young and old. It is for that reason above all that we must express deep gratitude to Dr. Cohen, the author-editor, and the Jewish Publishing Society, for the appearance of this excellently planned volume. It is a simplified version of the Holy Scriptures, and fulfils the original plan of this project in that it is "readable, easy to comprehend and even enjoyable."

This book is not intended to replace the Holy Scriptures, but rather as a preparation to the reading of the Bible itself. "It seeks to hew out pathways through the richly luxuriant and forestlike complexities of the Bible literature, so that the unskilled traveller may find his way through it with ease and with pleasure." Through this volume, the reader gets a better understanding and a richer appreciation of the Bible. The arrangement and selection of the passages are done with great skill. Often the text has been modernized by eliminating difficult words, and modern equivalents are used instead of obscure phrases and archaic expressions.

To add to the great value of the work, Dr. Cohen has prepared a brief but excellent introduction to each Biblical book, in which he directs the reader to the main ideas which the book develops and gives the necessary historical background to provide a better understanding of the material.

The book is made yet more valuable and noteworthy by the illustrations, exquisitely done, by the renowned artist, Arthur Szyk. These pictures are treat-

ures which should be in every Jewish home.

Dr. Cohen deserves congratulations and thanks for having produced a work which is bound to give a new and better appreciation of our Holy Bible to thousands of our people, young and old. It will undoubtedly do much to restore to us the distinction of being the *Am Ha-Sefer*, the People of the Book.

"*Toldot Ha-Chinuch B'Yisrael—History of Jewish Education in Modern Times*," volume 1, by Zevi Scharfstein.

Professor Scharfstein, who is one of the leading members on the faculty in the Teachers Institute of the Jewish Theological Seminary of America, has made a notable contribution in the field of Jewish education with this authoritative work. It represents a pioneering effort, for while there are a number of scholarly studies of Jewish education in ancient times, this is one of the first—and certainly the best—treatments of education in Jewish life in modern times. The author begins with the latter part of the 18th century and closes with the beginning of the first world war—1914. This is the first in what the author hopes will be a series of volumes taking in the study of Jewish education in all parts of the world. In the present volume only the following countries are treated: France, Germany, Austria, Italy, Roumania, Hungary, the Scandinavian countries, Russia and Poland.

The volume begins with a brief summary of the old type of Jewish education in vogue throughout the Jewish world before the "modern age," and the methods, procedure and progress of Jewish education in each of the above mentioned countries.

The author is a master of Hebrew style and writes in a delightful manner. The book is illustrated with portraits of leaders in the educational field as well as with other most interesting material. While the volume represents a great deal of scholarly research, it is written in such popular fashion that every reader who understands Hebrew will find it most enjoyable reading.

NEW BOOKS

Reviewed by

DR. ISRAEL H. LEVINTHAL

"*In Search of the Permanent*" by Alexander Alan Steinbach. The Wings Press.

Rabbi Steinbach, the spiritual leader of Temple Ahavat Sholom in Brooklyn, who has already enriched American literature with several volumes of fine poetry, has now added to his laurels with the publication of this new volume of essays, written in a poetic prose, and which deal with the permanent aspects and values of life. The author possesses a sensitive soul, and his rich experiences as Chaplain with the armed forces in the recent war have made him yet more responsive to those external verities which make for beautiful living.

Reading these twenty-four short essays is an enriching experience, and gives new faith in the worthwhileness of life and in the striving for those ideals that make life worth while.

"*Habibi and Yow*"—A Little Boy and His Dog, by Althea O. Silverman. Bloch Publishing Co.

Good books for Jewish tots are so few that a hearty welcome should be accorded to one when it does appear. This story by Mrs. Silverman is one of the best that has come to the attention of this reviewer. It deals with a young Jewish boy who was named Habibi, "my beloved one," by his mother, and his pet dog, Yow. Very cleverly, the author brings in all the Jewish holidays as well as the Sabbath, and the way Habibi and his pet take part in their celebration. In an indirect, but most interesting manner, the child is taught to see and to love the most beautiful features of our festive days. Mrs. Silverman knows child psychology, and utilizes this knowledge in winning the child's interest to the beauties of Jewish life.

The book is well illustrated and attractively printed. Parents will do well to present it to their children.

[Continued on page 27]

The Remarkable Company of Jewish Artists Who Came Out of the French Capital

PARIS—COSMOPOLITAN STUDIO

By HARRY E. WEDECK

AS IN literature and in music, one of the most productive periods of Jewish art was the late nineteenth century. Not unnaturally it was again Paris, the Ville Lumière, that assumed the function of a cosmopolitan studio. Jews from Italy and Poland, from Scandinavia and the Balkans had clustered into Montmartre and, later, into Montparnasse, to catch something permanent and individual from that elusive sense of artistic exuberance that was Paris. Even Trilby, after her modelling sessions, was ready to take brush in hand in such an atmosphere.

The period in question—from the end of the Franco-Prussian War to the beginning of World War I—was one of the most intense in its intellectual and creative ferment—in the fields of the liberal arts, in the awakening of a global consciousness, in gracious, spacious, easy—perhaps too easy—living, and in artistic freedom. In the Jewish orbit, mighty names resound—Theodore Herzl and Max Nordau in public affairs; Arminius Vambéry the Orientalist; Claude Montefiore, concerned about Jewish eschatology; Mark Antokolski with his realistic sculptures; Solomon J. Solomon, a more academic Royal Academician; William Rothenstein, building a reputation with his drawings; Leonid Pasternak, painter of Tolstoi and other Russian luminaries; Goldfaden, the dramatist; Sholom Aleichem and his Dickensian creations; Israel Abrahams and Solomon Schechter in Hebrew and mediaeval studies; Nahum Slouschz, searching for coreligionists in North Africa, and Salomon Reinach, of Paris, following a similar trend in classical antiquity; Paul Ehrlich, bent on medical research, and Freud, not far distant, puzzling over men's subconscious; the Sassoons and the Ezras in India and China, Joseph Cattau and the Suarés brothers in Egypt, the Maduros, Portuguese Jewish bankers of Curaçao—merchant princes all, in the mediaeval tradition; Ottolenghi, at the War College in Rome; Cesare Lombroso, investigating Crime and Punishment; Luigi Luzzatti doing likewise in economics; Georg Brandeis, of Denmark, analyzing the stream of European literature—and numberless lesser names that, in the aggregate, produce a formidable roster of European and world culture.

Politically, the horizon was not so tranquil. There were, scattered over the entire globe, sporadic military operations, punitive expeditions, and major wars: in Afghanistan, in the Sudan, the South African War, the Russo-Japanese conflict, the repercussive South American tumults. But they were, for the people at home, so remote emotionally as to appear, objectively, like puny skirmishes viewed interestingly but placidly through stereopticon lenses.

For the Jews, specifically and globally, during that span, there was activity of varying degrees of significance and contributory advantage. There were the Falashis in Ethiopia. The Yemenite Jews were being discovered. In China the last remnants of Jewish survival were being frantically but too belatedly marked for rehabilitation. The Alliance Israélite was doing good work in the Near East and in North Africa. Israel Zangwill was at his height. Uganda was still possible.

It was, despite the clashing of distant assaults and the jingling of national swords, a respite for Jews that was free from ghetto bonds and liberated politically. That was the atmosphere that enveloped the Jewish exile artists, driving them all, with barely any exception, to supreme artistic achievement or wide recognition. Mingling with their fellows of differing religion and race, they were, in craftsmanship and skill, in artistic imagination and in visual daring, the equals of their associates; then they branched out into fields that could not be measured by palpable criteria.

Among the earliest and most notable of the Parisian circle was the Impressionist Camille Pissarro. His life extends from 1831 to 1903, thus spanning the entire Jewish cosmopolitan era. Pissarro, a Sephardic Jew, was born at Saint Thomas, in the Danish West Indies. On coming to Paris in his early twenties, he associated himself with the famous landscape and portrait painter Corot. Often, too, he went on sketching tours with Cézanne.

Pissarro also felt the influence of Claude Monet, whose specialties were light and air and the depiction, by cunning brush strokes, of movement. Absorbing his mentors' stimuli, Pissarro yet retained his own viewpoint, his own atmospheric effects, dwelling on open-air scenes splashed in sunlight, trees, spacious fields, cottages nestling in sunny hedges. The subjects were not yet hackneyed. The treatment was fresh and individual; and Pissarro became a significant name. In later life, with his eyes weakened, he painted indoors. His subjects now became the nearer, more immediate life of Paris that he knew well—the streets he could see from his windows, the twisted alleys, the crazy symphony of chimney tops, the boulevards dotted with whippy trees, the gaiety, the quick lithe feel of humanity. Most representative of this period is Pissarro's Parisian Boulevard—Paris alive, colorful, vibrant with the daily life of the city, its fiacres streaming through, the green tinge of trees and leafiness spread over the scene.

Many of Pissarro's earlier paintings are lost, as his Paris house was directly in the line of approach of the advancing Germans in 1870. His later work, however, is represented in his canvases in the Luxembourg and in many private collections, notably in Paris itself.

Contemporaneous with Pissarro was the Swedish Jew Ernst Josephson. In the eighties he was the unofficial chief of the Swedish artists of Paris, who gave themselves the name of the Opponents, as a challenge to conventional academic routine in subject and technique. Following this bent, Josephson produced, in the new light, rapid, kinetic manner, the portrait of Mrs. Jeannette Rubensohn that now hangs in the Göteborg Museum in Sweden. Josephson, freeing himself from formal restraints, did abundant, lavish, fantastic work in picturing the legends

of Scandinavia, with backgrounds of waterfalls, running brooks, shafts of moonlight, elfin spirits brooding over the watery, wraith-like scenes. Josephson suffered a mental breakdown, but even in this condition he achieved drawings that, by their haunting qualities, have stimulated not a few fellow artists. Likewise of Sweden is Isaiah Grünewald, who now has a national reputation without wild eccentricities.

It should be noted at this point that, in spite of their own personal Jewish associations, neither Pissarro nor Josephson worked either exclusively or even largely on Jewish subjects. They were, first of all and above all, artists plying their neutral brushes and they took their subjects wherever they could find them, as Molière said of his comedies.

Turning away from representational art, Louis Marcoussis, of Polish origin, became a forthright cubist, reducing objects to passive geometric form. It was, however, in spite of its freakishness, an innovation, a violent break with convention, and it gathered importance, momentum, and adherents. Working along similar lines was Jean Metzinger, himself born in France, who became a high priest of this chill, contorted technique, while a Lithuanian Jew, Jacques Lipschitz, took up the cubist torch in behalf of sculpture.

Most of the Jewish artists working in Paris, however, adhered to more naturalistic ways. Rudolph Levi, for instance, coming from Germany, attached himself to Henri Matisse and, diverging from the Impressionists, produced solidly colored, appealing landscapes and some still life. A fellow German, Martin Bloch, followed, in subject matter, the streets and places of Pissarro; but Bloch's streets are uniform in their neutrality of color, hard, effective, but remote from the buoyancy and lift of the artistic sun worshippers.

Modigliani now looms upon the scene; but his personal life and his achievement are so tumultuous that he deserves individual treatment. All Modigliani's circle consisted of artists, models, poets, art dealers, and each in his own way made a niche for himself. One of Modigliani's friends was a Lithuanian Jew named Chaim Soutine. Soutine treats his canvases robustly, in harmony with his own tempestuous nature. His fields and ani-

mals are vital and earthy, but his sensitivity to color transcends the brusque chthonic character of his scenes; and his canvases hang reverently in many an American museum.

In the same group, although a younger contemporary, is Moise Kisling, the Polish artist who, following his Bohemian background and bent, paints with fervor the men of the highways and of the tuneful symbols—beggars and gypsies and peasants, the Wayward Sons of the Earth.

Names now elbow each other and although the achievement is marked in each case, the individuality is merged into trends—cubism and post-impressionism and other diversions, with the artists each adding some individual touch, but in the chief features of their work assigning themselves to a school or a tendency. George Merkel is one of such. Although he was born in Poland, his homeland became Paris. His motifs are pastoral scenes suffused by a deliberately primitive naivete, as in the almost Hellenic simplicity of a *Pair of Lovers*.

Then there is the Bulgarian Jew Jules Pascin, who died as recently as 1934. Spending practically his entire life in Paris, he knew the seamy side of it well and his paintings, assured in draftsmanship and color tones, depict the vaches and garces and putins that so abundantly afforded material to men like Krafft-Ebing. Eugen Zak came from Poland; also Leopold Gottlieb; and Czechoslo-

vakia sent Georg Kars; all achieving distinction and recognition. In sculpture there was another Bulgarian, Moise Kogan and the Russian woman Chana Osloff, both of whom are skilled in body sculpture. Jacob Epstein—whose sculptures such as *Adam*, *Christ*, *Madonna* and *Child* periodically raise art and almost national excitements by their originality of conception and treatment—is now international in reputation; but his apprentice days also belong to the Paris of this period.

Finally and perhaps most conspicuously at this time is Marc Chagall who, although a wanderer, is most closely associated with Paris studios. His eternal and sole theme is himself, his personal thoughts, his inner life deriving from the Russian village that was his birthplace. That Russian village is recurrent in all his canvases, either symbolically or by direct representation.

Chagall has made nursery rhymes come to artistic life. A kind of Lewis Carroll, he did fantastic things with the brush as Carroll did with his wayward pen. His skies are full of jumping cows, dancing grandfathers, merry fiddlers playing on roof tops, milkmaids milking cows that moo through transparent walls. It is all the result of the restless celebrations of the artist, making his childhood dreams, his dormant emotions, blurred memories and deep-rooted yearnings come to life in palpable and highly objective shape.

Polish President Decorates Warburg and Other J.D.C. Heads

PRESIDENT Boleslaw Bierut of Poland has decorated Edward M. M. Warburg, U. S. Jewish philanthropist and chairman of the Joint Distribution Committee, with the order of Polonia Restituta, Second Class, one of the highest awards given by the Polish Government.

Dr. Joseph Schwartz, European director of the J.D.C., received the same award, Third Class, and William Bein, J.D.C. director in Poland, the same decoration, Fourth Class.

In a brief speech, President Bierut stressed the importance of the J.D.C.'s work in Poland after World Wars I and II, and said that the Polish Government is fully aware of the aid given the suf-

fering Jewish population by the organization.

The President said that the government is pleased that Jews are re-establishing themselves in Poland, and pledged that the authorities will do everything possible to guarantee their security and facilitate their rehabilitation. He expressed regret that anti-Semitism still existed in the country, but said his government was attempting to stamp it out.

Replying, Mr. Warburg voiced thanks for the honor conferred on himself and his associates, and said that the Jews of the United States were appreciative of the Polish Government's friendly attitude toward its Jewish citizens.

NEWS OF THE MONTH

THE partition plan for Palestine offered by the Jewish Agency executive as a basis for negotiations with Britain was debated by two prominent Zionist leaders before the Hadassah convention in Boston. Dr. Nahum Goldmann, member of the Agency executive, defended the proposal while Dr. Emanuel Neumann, vice president of the Zionist Organization of America, criticized it.

In defending the plan, Dr. Goldmann pointed out that "by suggesting partition as a way out, we are not giving up our claims to the whole of Palestine." He emphasized that the scheme has the support of President Truman and of the State Department, and expressed the belief that Britain and the United States could get Arab acquiescence to the establishment of "a viable Jewish state" in Palestine. However, he added that should Britain reject the plan, the Jewish Agency will then have no other way except to appeal to the United Nations to take up the Palestine problem for final solution.

Dr. Neumann pointed out that the Zionist Organization of America "has not challenged, does not challenge and will not challenge" the authority of the Jewish Agency executive, but that at the forthcoming World Zionist Congress "the delegates will exercise their rights to review all the acts of the executive and participate in the framing of future policy." He declared that "it was a mistake for the executive to offer a compromise solution on the Palestine problem as a substitute for the Biltmore program," which calls for the establishment of Palestine as a Jewish Commonwealth. This problem, he said, can be reversed or modified only by the Zionist Congress.

★

DR. GOLDMANN stressed that when the Biltmore program was formulated, there was hope that once hostilities ended, the victorious democratic powers would facilitate the entrance of 500,000 to 1,000,000 European Jews to Palestine.

This, he said, would have opened the way for the implementation of the Biltmore program after a short period of time. "The development of the last two years have shown that this chaos does not exist," he pointed out.

To adhere to the Biltmore program, he continued, means to ask either for a continuance of the British mandate until the Jews have a majority in Palestine, or for the establishment of another transitory regime which will enable the Jews to create this majority in a reasonable period of time. "Both possibilities are most unlikely," he argued, asserting that the partition plan is the best solution under existing circumstances.

★

EARLIER, Berl Locker told the convention that the Jews of Palestine want neither a mandate nor trusteeship for the country, pointing out that if there had been "even a tiny Jewish state" many of the 6,000,000 Jews murdered in Europe could have been rescued. The Jewish Agency executive had reluctantly come to the conclusion that it would be advisable to propose the establishment of a Jewish state in part of Palestine.

COMPOSITION OF THE ZIONIST CONGRESS

THE present coalition in the Zionist movement, which is reflected in the makeup of the World Zionist executive, is expected to be continued by the forthcoming Zionist Congress, informed observers predicted, on the basis of the world-wide elections of delegates which have virtually been completed.

The Congress is expected to have a total of 375 delegates, of which 115 will be General Zionists, 100 Mapai (Labor Party), 60 Mizrahi and Poale Mizrahi, 40 Revisionists, 25 Hashomer Hatzair, 25 Achduth Avodah, 5 Aliyah Hadashah and 5 independents.

The Congress will open on the afternoon of Monday, December 9, with an address by Dr. Weizmann and greetings

Moshe Sneh, another leader of the Agency, charged Britain with hunting down Jewish refugees in Italy, Czechoslovakia and other countries and with exerting pressure on European governments to prevent refugees from reaching ports from which they might embark for Palestine. Sneh said that unless the British accept the Agency proposal for a viable Jewish state, Jewish representatives will not participate in the London conference when it resumes December 16.

In a message to the convention from Jerusalem, Moshe Shertok, recently freed head of the Agency's political department, said that the release of himself and the other imprisoned leaders was a result of the firm stand taken by the Jewish community. He called for "greatest unity" in the "terribly hard struggle ahead."

★

A REPORT published by the War Ministry charges the Jewish Agency "and its associated bodies" with encouraging an unfriendly attitude on the part of the Jewish population in Palestine towards the British.

The report, which deals with problems of the British forces in the Middle East during 1943 and 1944, was submitted to the War Ministry by Gen. Sir Henry Maitland Wilson. It says that Palestine is suffering from "political troubles" and attributes them "to the ambitions, sus-

by heads of Jewish institutions and representatives of the Swiss Government. That night Dr. Weizmann will deliver a major political address, which will be followed by a two-day debate, with the American delegation leading off on Tuesday morning.

The Congress, according to the present schedule, is expected to last at least until December 23.

★

AFTER seven years' idleness the port of Tel Aviv reopened this week with the departure of a shipment of citrus fruits for England. In a brief ceremony marking the formal resumption of commerce, Mayor Israel Rokach expressed the hope that all foreign Jews who come to Palestine will enter via Tel Aviv.

picious and lawlessness of some elements in the Jewish population."

The Jewish Agency, Gen. Wilson reported, is in some respects "arrogating the powers and the status of an independent Jewish government." He accused the Agency of defying the British Government by resisting the attempts to locate arms caches in the Jewish settlements. The report also enumerates instances of unrest among some units of the Palestine Regiment. On the other hand the report declares that "the Arabs in Palestine have given no cause for anxiety from the security aspect."

(A Jewish Agency spokesman in Jerusalem termed Gen. Wilson's report "a slap in the face of the Jewish voluntary war effort." He said that the report "amounts almost to falsification, and is certainly distortion of the Jewish war effort picture." Bitterly commenting on Gen. Wilson's observations, the spokesman reviewed the military, economic and security efforts made by Palestine Jewry during the war and their sacrifices before and after the battle of El Alamein.)

☆

REPORTS abroad concerning open clashes between the Haganah and the Jewish extremist groups were flatly denied by responsible Jewish circles in Jerusalem. However, they admitted that the Haganah was attempting to prevent violence wherever possible, even when that leads to a conflict with the extremists.

The same circles disclosed that a member of the Haganah was killed while attempting to remove a land mine planted by the extremists. He was caught in a cross fire between British troops and members of the Irgun Zvai Leumi. They also revealed that members of the Haganah disarmed and imprisoned overnight a squad of extremists who attempted to mine a road near the Jewish settlement of Givat Brenner.

The Irgun Zvai Leumi radio, "Voice of Fighting Zion," meanwhile described as "lies" the reports by the British Intelligence Service that Jewish extremists had threatened to assassinate high-ranking statesmen and military figures. The broadcast welcomed the recent announcement by the Haganah that it had not launched an attack on the Irgun and the Sternists, although it was considering ac-

tion to curb the extremists and appealed to the Haganah to join them in a "holy war" against the British oppressors."

☆

THE Palestine Government plans to admit about 1,000 Jewish deportees from Cyprus under the November-December and December-January quotas of 1,500 each.

Under the November 15-December 14 quota 300 Jews will be returned from Cyprus, 843 will be released from the Athlit clearance camp, with the remainder of the certificates going to visaless immigrants enrolled in the British or Allied forces and to relatives in Europe of Palestine residents.

The December 15-January 14 quota will allot half of the 1,500 certificates to the Cyprus deportees and the rest to various other categories. The announcement said that the persons to be brought here from Cyprus will be selected in cooperation with the Jewish Agency.

☆

FOUR Jewish refugees attempting to reach Palestine were arrested by Egyptian police in Alexandria.

Churchill Condemns Labor Government Palestine Policy

FORMER Prime Minister Winston Churchill has accused the British Government of involving itself in "a war with the Jews in order to give Palestine to the Arabs amidst world execration."

He voiced this charge in a debate in Commons which followed the traditional opening speech by King George in which the future plans of the Labor government were outlined. The King, however, did not touch upon the Palestine issue.

"It is impossible to avoid expressing deep regret at the needless disappointment created throughout world Jewry over the failure of a Socialist government to fulfill promises made at a general election," Churchill said. "If we cannot fulfill our promises to the Zionists, we should without delay place the Palestine mandate at the feet of the United Nations and give notice of our impending evacuation."

Should the United States "deprecate" such a step, Churchill continued, it would be for it "to help us in every way, not only by money and men, but with the benefits of the joint policy of the two English-speaking peoples."

THE British Government has no intention of giving up the Palestine mandate at this time, when the London talks on Palestine are still in progress, a B.B.C. broadcast announced.

The announcement came in reply to demands voiced by former Prime Minister Winston Churchill in Parliament and by Soviet delegate Nikolai Novikov at the United Nations, that the British Government hand over the Palestine mandate to United Nations trusteeship. "Handing over the mandate to the United Nations at this time would merely negate the work already done and would delay a solution of the problem," the broadcast said. "If the London conference on Palestine fails, then the government may feel that the time has come to give up the mandate."

The *Manchester Guardian*, commenting on Novikov's attack on the British Government for its failure to submit the Palestine mandate to the United Nations, says that it was "exceedingly unfair and exceedingly clever." However, the paper adds that the Soviet delegate "had a case since we are not carrying

PRIME MINISTER ATTLEE said that he regretted Churchill's reference to Palestine, since "no one knows better than he the very great difficulty. There has been no wobbling in this matter," he continued. "We have been pursuing a policy in accordance with the mandate. We are bound by the mandate to have regard for both the position of the Jews and the Arabs, and have been striving earnestly for cooperation from the United States. It would be very ill advised for anyone in this debate to say anything that would exacerbate the situation in that country, particularly at a time when lives have been lost," he concluded.

Speaking in the House of Lords, Lord Morrison, a Labor Party spokesman, said that the omission of Palestine from the King's speech, which was prepared for him by the Cabinet, was not surprising, since little can be said or done for that country until the Jews themselves put an end to the "senseless campaign of terrorism and murder."

out the terms of the original mandate and are not noticeably approaching the day when Palestine will be independent." Commenting on Churchill's speech, the *Manchester Guardian* expressed the hope that the British Government will attempt a new method of approach on the Palestine issue.

☆

THE demand by Soviet delegate Nikolai Novikov that Britain transfer the Palestine mandate to the United Nations Trusteeship Council was echoed by the delegates of the Ukraine and Byelorussia at a session of the committee.

The Ukrainian delegate, A. D. Voyna, expressed "astonishment" that the British Government, while submitting to the United Nations drafts of trusteeship agreements on other mandated territories, failed to submit one for Palestine. The Byelorussian delegate, Frol P. Shmigov, insisted that under the provisions of the U.N. Charter, Britain must place all its mandated territories, without exception, under United Nations trusteeship.

A 12-point memorandum asking the United Nations to place the Palestine

problem by setting up a commission under the Economic and Social Council rather than creating a specialized agency such as the IRO.

During the discussion, Gilbert Amado of Brazil spoke out against national policies of admitting immigrants on a selective basis. He said that immigrants on arrival in Brazil are not asked if they are Jews, and he mentioned that Jewish immigrants played an important part in Brazilian life.

The Committee is preparing to act on Yugoslavian amendments that would specifically exclude Jews from any general repatriation rule. One proposal would obligate the IRO to facilitate resettlements of European Jews whose families or themselves suffered from racial persecution during the war. Another proposal states that Jews who leave former German-occupied countries before the IRO is set up will be aided by the IRO.

[Continued on page 27]

IS TRADITIONAL JUDAISM DECLINING?

[Continued on page 27]

the importance of Hebrew education, but also observance of traditional Judaism. Jewish customs and ceremonials, Jewish holidays and festivals are their objectives. In some of these schools, with emphasis on progressive education and modern methods, secular and religious subjects are harmoniously combined to fit the student for loyalty and service to the Jewish community and to America. The Yeshivah emphasizes the identity of American and Jewish ideals and the spiritual affinity between them. Jews everywhere are recognizing that there is no innate incompatibility or incongruity between traditional Judaism and American thought and life. It is becoming apparent that there is, among a large number of Jews, a striving to conserve the Jewish heritage through the preparation and equipment of the Jewish youth in traditional Judaism.

The Yeshivah offers hope and promise to accomplish the true goals pervading Judaism by best serving the spiritual and emotional interests of the Jewish child. This school aims to teach the student that Judaism is not a narrow creed, that it does not consist merely of a few doctrines, a few liturgical and ritual ceremonies, but that Judaism is a culture, an expression of the Jewish spirit. Through a harmonious combination of instruction and training, the Yeshivah proposes to develop intensively the intellectual, moral, spiritual and social faculties of the student and to inspire him to regard religion as a normal and active part of his daily life and to see in religion an effective means of developing his personality and achieving happiness.

The Yeshivah is destined to become the center from which large Jewish influence will radiate. It will touch Jewish life at many points. The Jewish educators, the professional and lay leadership which this type of school is bound to develop, will be of transcending importance to the American Jewish community.

The American Jew is not done with the synagogue and with traditional Jewish observance. Jewry in America is awakening to the new opportunities and responsibilities of traditional Judaism. The signs in that direction are not of transient duration, but are destined to broaden and brighten. True knowledge of God will lead to fear and love of God and to fulfillment of the precepts of traditional Judaism so conducive to Jewish health and well-being. The need and respect for this type of Judaism is more revealed in our attitude towards the education of the Jewish youth than in the present contemptuous attitude towards traditional observances.

At the Center discussion, it was apparent that the audience apprehensively recognized the danger to traditional Judaism inherent in the lack of observance of the Jewish ritual and ceremonials, and listened with keen interest for words of reassurance that the decline, if any, can be checked. Just as a self-respecting person cannot bear to see illness, suffering and starvation and remain at ease, so no decent Jew can bear to see Judaism growing pale, anaemic and listless and remain indifferent.

— LOUIS J. GRIBETZ

BEVINGRAD

JERUSALEM wits have dubbed the fortified government citadel in the center of the city, in which police headquarters and military and civilian officers are located, "Bevingrad."

A special commission from Scotland Yard has arrived here to enquire into the efficiency of the Palestine police and to work out new plans for combatting underground activities in the country.

question on the agenda of the General Assembly was submitted by the United Zionists-Revisionists of America to Trygve Lie, Secretary-General of the United Nations. "A free discussion of the situation in Palestine would open the eyes of all freedom-loving nations to the reactionary colonial regime imposed on that country by the British administration," the memorandum said.

☆

EARLIER, the Committee defeated a Russian attempt to limit the life of the IRO to less than one year and an Australian proposal to handle the refugee

BROOKLYN JEWISH CENTER ACTIVITIES

Important Note to Parents of Bar Mitzvahs

RABBI LEVINTHAL has prepared a new prayer, which will be recited by the second lad, when two Bar Mitzvahs are scheduled for the same Sabbath. Hitherto, when two boys were Bar Mitzvah on the same Sabbath, unless one of the lads rendered the prayer in Hebrew, both recited the same English version.

We still hope that one of the boys will say it in the beautiful Hebrew text. But the new prayer, which the Rabbi has just prepared, will do away with the repetition of the same text, should both lads recite it in English.

Rabbi Abelson to Lecture

RABBI GERSHON ABELSON has been appointed to address the congregation on Sabbath afternoons, before the Minchah services. He will speak in Yiddish, and interpret the teachings of the Midrash and of our great commentators in the weekly portion of the Torah.

Rabbi Abelson is leading in the Yeshivot in Europe and is also a graduate of the Jewish Theological Seminary of America. He was for many years on the educational staff of the uptown Talmud Torah in New York.

Open Meeting of the Nominating Committee

THE Nominating Committee will have an open meeting on Tuesday evening, December 3rd at 8:30 o'clock. Members of the Center who may wish to make suggestions for nominations as officers, members of the Board of Trustees or Governing Board are urged to come that evening and present their recommendations.

Junior League

THE regular meeting of the Junior League of the Center will have a discussion of "The Jew in Literature" on Thursday evening, November 28th at 8:30 o'clock. Mr. Joseph Aaron, leader of the group, will lead the discussion.

Additions to Library

THE following books have been added to our library for circulation:
Nothing to Fear—B. D. Zevin

Odyssey Through Hell—R. A. Davis
East River—Sholom Asch
Thunder Over China—White and Jacoby

Israel Baal Shem—J. L. Snitzer
The Iceman Cometh—Eugene O'Neill
The Revolt of the South and West—A. G. Mezerek

The Spirit Returneth—Selma Stern
Where Are We Heading?—Sumner Welles

Ferdinand and Isabella—Herman Kesten

The Encyclopedia of Psychology—Edited by P. L. Harriman

Life Line to a Promised Land—Ira A. Hirschman

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations to the library from the following:

Mrs. Erna Fischbach
Mr. Simon Morrison, in memory of Mr. Louis Hornick
Rabbi Levinthal in honor of Mrs. Levinthal's birthday
Rabbi and Mrs. Levinthal in honor of the birthday of their son, Lazar

Sabbath Services

FRIDAY evening services at 4:30.
Kindling of candles at 4:10 P.M.

Sabbath services, Parsha "Vayeze," will commence 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 4:30 P.M.

Rabbi Abelson will continue his lectures in Yiddish at 3:30 P.M.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 4:30 P.M.

Personal

HOWARD LEVINE, son of Mr. and Mrs. Max H. Levine, was ordained as Rabbi by the Theological Seminary of America and was awarded the Talmud Prize, upon his graduation.

Rabbi Howard Levine and his wife, Ivriah, daughter of Mr. and Mrs. Bernard Krumbain, sailed for Palestine on November 6th. Each has matriculated at the Hebrew University at Jerusalem.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Irving S. Silverstein of 315 New York Avenue on the Bar Mitzvah of their son, Stephen Allen, which will be held at the Center this Saturday morning, November 30th.

IN THE CENTER CLUBS

BALFOUR Day was celebrated in a general assembly of all the Junior clubs. Jerry Lubetzki and M. Kenwood of the Tzofim spoke on the significance of the Balfour Declaration.

The Candle-lites and Vivalts performed a number of Palestinian dances and songs. Miss Dorothy Nacht, leader of the Vivalts, gave a brief talk on the life of the Halutzim in the Kvutza.

On Saturday night, November 16th, the members of all the clubs saw movies. Three short comedies and a Palestine movie were shown to them.

The Junior clubs are still engaged actively in the S.O.S. drive. Every Saturday night members of the clubs bring canned goods and other articles which

are turned over to the Center by the club representatives.

The Girls' Gym night which was held on the first Saturday in November, was well attended. Under the guidance of the athletic instructors they played games and indulged in other types of sports. A good time was had by all.

* * *

THE Shomrim and Vivalts will have a joint social on the third Saturday of this month. A joint committee is working out the plans for the affair.

The Vivalts expect to introduce arts and crafts into the club program. Under the supervision of their leader, they expect to make this project a huge success.

Regular weekly discussions of current topics and the athletic activities round up rather well the Center club program.

Rabbi Levinthal to Discuss Important Theme This Friday Night

THIS Friday night, November 29th, at our late lecture services which begin at 8:30 o'clock, Rabbi Levinthal will preach on the subject "When Is a Jewish Liberal Not a Liberal?"—a discussion of Prof. Morris R. Cohen's book "The Faith of the Liberal." In this sermon, dealing with the recent work of the well known philosopher, Morris Cohen, touches upon a subject which would be of great interest to all our congregation.

Cantor Sauler will lead in the congregational singing and will render a musical selection. All members and their friends are cordially invited.

Advance Notice

RABBI MORDECAI H. LEWITTES will be the speaker at our late Friday night lecture services on Friday evening, December 6th. He will speak on the subject, "Ancient Prophets in the Modern Crisis."

Sunday School Chanukah Celebration

THE Sunday School of the Center will celebrate Chanukah with an interesting program which will include the presentation of a Puppet Show on Sunday morning, December 15th. Candles will be presented to each pupil of the school.

Hebrew School Chanukah Program

A VERY fine Chanukah program is being arranged for the Hebrew School of the Center for Sunday morning, December 22nd. Peter Pan—the Magic Man will perform and Miss Weinreb's 1A class will present a play.

Young Folks League Meeting

A REGULAR social meeting of the Young Folks League of the Center will

be held on Tuesday evening, December 3rd at 8:30 o'clock. All members of the League are cordially invited to attend. Refreshments will be served.

Congratulations

OUR heartiest congratulations and best wishes are extended to Mr. and Mrs. Samuel J. Fishman of 750 Lefferts Avenue on the marriage of their daughter, Esther, to Mr. Jack Lang on November 28th.

Parent-Teachers Hebrew School Meeting

THE first meeting of the P.T.A. of the Hebrew and Religious Schools will be held on Thursday evening, December 5th at 8:30 o'clock. Rabbi Israel H. Levinthal will be the guest speaker and Rabbi Mordecai H. Lewittes, Principal, will discuss matters pertaining to the schools. Parents are urged to attend and show their children that they take an active interest in their Hebrew education.

A musical program will be rendered and refreshments will be served.

To Members Planning Bar Mitzvahs at the Center

MEMBERS who are planning Bar Mitzvahs in the near future are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other *aliyahs* and can read a passage from the Torah.

Next Basketball Game Brooklyn Jewish Center

vs.

Union Temple

Sunday Evening, Dec. 8th

Preliminary Game at 8 P.M.

— Admission —

Center members — 75¢ (incl. tax)

Non-members — \$1.20 (incl. tax)

Your Duty As A Jew

The movement for the establishment of Palestine as a Jewish Commonwealth is urgently in need of support from every loyal Jew. It is your solemn duty to affiliate yourself with the Zionist Organization. The cost is \$5.00 per year, which includes subscription to the "New Palestine."

The Brooklyn Jewish Center pledged itself to enroll every member in the Zionist movement. Please send your check to the Center office today.

BOOKS BY RABBI LEVINTHAL

that should be in the home of every Centerite:

"JUDAISM—AN ANALYSIS AND AN INTERPRETATION"

3rd Edition

A popular exposition of the basic teachings of Judaism.

What Ludwig Lewisohn says of this book:

"This volume seems to me the best and most lucid brief and popular exposition of Judaism that I know in any language. The author's use of the crucial oral tradition is extraordinarily rich and felicitous . . ."

"A NEW WORLD IS BORN"

2nd Edition

If you want to have a deeper understanding of the struggles that mark our post-war world, read this volume by our Rabbi.

The "New York Herald Tribune" (Weekly Book Review) says:

"Dr. Levinthal has mastered the art of linking ancient Israel with the desires and hopes of the modern American Jew . . . Well written and thoughtful."

"STEERING OR DRIFTING—WHICH?"

The first volume of the Rabbi's sermons now in its third printing.

AN APPROPRIATE AND USEFUL CHANUKAH GIFT

\$2.50 per volume

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADLERSTEIN, MORRIS

Res. 1373 Sterling Pl.
Bus. Knitting, 135 W. 36th St.
Single

BELKIN, EDWARD I.

Res. 1539 Sterling Pl.
Bus. Engineer, 315 Gold St.
Single

BIRNBAUM, WILLIAM

Res. 904 E. 19th St.
Bus. Optometrist, 2311 Mermaid Ave.
Married

BLOND, LEO

Res. 412 E. 51st St.
Bus. Teacher, Jr. H. S. 35
Single

BOOTH, JACK M.

Res. 1541 Carroll St.
Bus. Banking, 85 Delancey St.
Married
Proposed by James Jackman,
Nathan Brown

BROWN, MISS FLORENCE

Res. 300 Bradford St.

BURKE, RALPH

Res. 733 Shepherd Ave.
Bus. Cars, 49-01 Roosevelt Ave.
Single
Proposed by Ted Cook, Harry
Warshawsky

CAPLOW, SAMUEL N.

Res. 1604 Carroll St.
Bus. Board of Transportation
Married
Proposed by Dr. Israel H. Levinthal

CHALIFF, MISS IDA

Res. 2035 Union St.
Proposed by Frances Wasserman,
Jack Axelrad

CHRISTENFELD, STANLEY

Res. 919 Park Pl.
Bus. Apparel, 11 W. 19th St.
Single
Proposed by Paul Christenfeld,
Alvin E. Moscovitz

COHEN, MISS LILLIAN

Res. 217 Ocean Ave.
Proposed by Lillian Drucker,
Dr. Abr. Druckman

COHEN, SAMUEL

Res. 919 Park Pl.

Bus. Provisions

Married

Proposed by Etta Goldstein,

Saul Cohen

DAVID, LOUIS S.

Res. 921 Washington Ave.
Bus. Mfg., 32 W. 32nd St.
Married

Proposed by Seymour Buchalter,
Murray Wagner

DEUTSCH, MISS ROSE

Res. 41 Hinsdale St.
Single

DOUGLAS, BRUCE L.

Res. 569 Eastern Pkwy.
Bus. Dental Student
Single
Proposed by Dr. Wm. Douglas

ENGEL, MISS IDA

Res. 135 Ocean Ave.

ENGELSON, MISS HELEN

Res. 947 Montgomery St.
Proposed by Leo Stam, Selma D. Jacobs

FRAIMAN, MISS EDNA

Res. 559 Saratoga Ave.

FRANK, DONALD J.

Res. 349 Crown St.
Bus. Gov't, Empire State Bldg.
Single
Proposed by Pearl Horowitz,
Esther Solotkin

FURST, MELVIN J.

Res. 201 Crown St.
Bus. Mfg., 5500 Maspeth Ave.
Married
Proposed by Philip J. Albert
Weber

GELTMAN, MISS SELMA

Res. 676 Howard Ave.

GINIGER, LOUIS W.

Res. 1040 Carroll St.
Bus. Furs, 370 7th Ave.
Married
Proposed by Seymour Golding,
Harry Finkelstein

GLASSMAN, LAWRENCE B.

Res. 576 Eastern Pkwy.
Bus. Printing, 23 E. 4th St.
Single

Proposed by Jos. Goldstein,
Joseph Goldberg

GOLDMAN, SAUL

Res. 941 Washington Ave.
Bus. Gen. Mdse., 550 Broadway
Single

Proposed by Leon Soloway,
Max Kramer

GORDON, MISS CORINNE

Res. 126 E. 53rd St.
Proposed by S. Sankin, Abe Mann

GOTWISNER, HARRY

Res. 349 Alabama Ave.
Bus. Gov't, 225 Broadway
Proposed by Albert Sherman,
Benj. Pollack

GRAFF, SAUL

Res. 486 Brooklyn Ave.
Bus. Slaughter, 309 Johnson Ave.
Married
Proposed by Judge Emanuel Greenberg,
Wm. I. Siegel

GRAN, ROBERT

Res. 1156 Sutter Ave.
Bus. Underwear, 69 5th Ave.
Single
Proposed by Joseph Jaspan,
Frank Schaeffer

GREBEL, MISS EDITH

Res. 681 Howard Ave.

HANDLER, JOSEPH

Res. 134 E. 92nd St.
Bus. Curtains, 401 Broadway
Single

HELLER, MISS JENNIE

Res. 524 E. 22nd St.

HOLLANDER, BERTRAM

Res. 777 St. Marks Ave.
Bus. Attorney, 32 Court St.
Married
Proposed by Nathan D. Shapiro,
Sam Abrams

KANE, MURRAY

Res. 845 Albany Ave.
Bus. Florist, 118 W. 28th St.
Married
Proposed by Sam L. Peckman,
Henry A. Spitz

KAPLAN, SAM

Res. 55 Eastern Pkwy.
Bus. Mdse., 187 Division St.
Married
Proposed by Louis Kotimsky,
Mrs. Samuel Martz

KELTZ, MISS RUTH

Res. 1511 Sterling Pl.
Proposed by Barbara Rudin,
Shirley B. Hyman

KLEIN, MISS CYNTHIA

Res. 1159 President St.
Proposed by Irwin Katlowitz,
Martin Selden

- KURS, Miss ELEANOR
Res. 621 Crown St.
*Proposed by Mrs. H. L. Gross,
Mrs. N. Alpert*
- LIBMAN, Miss DIANA
Res. 664 Ralph Ave.
*Proposed by Israel Kaplan,
Dr. A. Bernhardt*
- LERNER, Miss LORRAINE
Res. 1571 Sterling Pl.
*Proposed by Doris Jacobs,
Paul Greenwald*
- LEVY, HAROLD
Res. 295 St. Johns Pl.
Bus. Rayons, 76 Madison Ave.
Married
*Proposed by Morris Miller,
Pincus Glickman*
- LEW, Miss SYLVIA
Res. 340 Hinsdale St.
- MARDER, Miss JANET
Res. 221 Linden Blvd.
*Proposed by Mr. and Mrs. David
Spiegel*
- MARKOWITZ, IRVING
Res. 712 Montgomery St.
Bus. Pharmacist, 941 Kingston Ave.
Single
*Proposed by M. D. Berger,
S. A. Seeger*
- MELTZER, MORTON
Res. 546 E. 48th St.
Bus. Attorney, 305 Broadway
Single
*Proposed by Jos. Jaspán,
Frank Schaeffer*
- MEYEROWITZ, BERNARD
Res. 444 Christopher Ave.
Bus. Exporter, 253 Wyckoff Ave.
Single
*Proposed by Gerald Jacobs,
Jonas Kirschbaum*
- NELSON, Miss SYLVIA
Res. 1028 Rutland Rd.
Proposed by Benj. Nelson
- NEWBERG, Miss SYLVIA
Res. 593 Howard Ave.
- OELBAUM, MAX
Res. 520 Crown St.
Married
Proposed by Irving Horwitz
- PALLEY, Miss SYLVIA
Res. 622 Dumont Ave.
*Proposed by Frances Wasserman,
Stanley Levenson*
- PAZORNIK, Miss ESTHER
Res. 101 Lewis Ave.
Proposed by Henry Feit, Milton Reiner
- PLAFKER, HERMAN
Res. 285 Albany Ave.
Bus. Clothing, 122 5th Ave.
Proposed by Abe Mann
- PRICE, DAVID
Res. 9506 Avenue L
Bus. Insurance, 41 Maiden Lane
Single
Proposed by Dr. Wm. Berson
- REZNICK, LOUIS
Res. 52 Pulaski St.
Bus. Board of Transportation
Single
*Proposed by Theo. Entlich,
Sidney Reznick*
- RICHILSON, Miss ETTA
Res. 453 Stone Ave.
*Proposed by Frances Wasserman,
Stanley Levenson*
- ROSENBLUM, Miss ELAINE
Res. 2080 Dean St.
*Proposed by Jonas Kirschbaum,
Leo Stam*
- ROSENWACH, JULIUS
Res. 446 Kingston Ave.
Bus. Tanks, 553 Driggs Ave.
Married
*Proposed by Morris Lapidus,
Jos. Lapidus*
- SAPOWITZ, Miss BARBARA
Res. 457 Essex St.
- SCHAFTEL, Miss HONEY
Res. 1240 Union St.
Proposed by Wm. Driesen, Louis Simon
- SCHECHTER, S. N.
Res. 1485 Union St.
Bus. Exporter, 225 5th Ave.
Married
Proposed by Dr. I. H. Levinthal
- SCHUCKMAN, ALBERT
Res. 328 Williams Ave.
Bus. Real Estate, Same
Single
*Proposed by Benj. Goldbaum,
Sam Schoenfeld*
- SCHWARTZ, IRVING
Res. 702 E. New York Ave.
Bus. Roofing, 76-01 Jamaica Ave.
Married
Proposed by Judge Emanuel Greenberg
- SCHWARTZ, Miss LILLIAN B.
Res. 856 Eastern Pkwy.
*Proposed by Jonas Kirschbaum,
Leo Stam*
- SEGELMAN, Miss NATALIE
Res. 383 E. 52nd St.
*Proposed by Edith Tumin,
Gerald Jacobs*
- SEIDMAN, BERNARD
Res. 1664 President St.
Bus. Buttons, 262 W. 38th St.
Single
*Proposed by Robt. Warshawsky,
Ted Cook*
- SILVERMAN, ARTHUR
Res. 285 Rockaway Pkwy.
Bus. Treasury Dept., 341 9th Ave.
Single
*Proposed by Evelyn Feinberg,
Victor L. Ladin*
- SILVERMAN, JOSEPH
Res. 125 E. 52nd St.
Bus. Building, Same
Single
*Proposed by Samuel A. Eichner,
Dr. Samuel S. Gilbert*
- SILVERSTEIN, JACK
Res. 1172 President St.
Bus. Workmen's Compensation Bd.
Single
*Proposed by Ephraim F. Shapiro,
Maurice Bernhardt*
- SLAVIN, LEON
Res. 324 New York Ave.
Bus. Accountant, 249 Varet St.
Single
*Proposed by Dr. Arthur Raeder,
Jos. Goldstein*
- SMITH, Miss JEANNE
Res. 1585 Bedford Ave.
- SMOLER, HARRY
Res. 765 Eastern Pkwy.
Bus. Ladies' Spec., 173 5th Ave.
Single
*Proposed by Lewis J. Scher,
Milton Slow*
- SOBEL, Miss RUTH
Res. 470 Linden Blvd.
- SOLOWAY, HYMAN
Res. 675 Empire Blvd.
Bus. Diamonds, 93 Nassau St.
Married
Proposed by Louis Kotimsky
- SOMMER, Miss RUTH
Res. 645 Willoughby Ave.
*Proposed by Phoebe Honig,
Rose Samuels*
- SPINRAD, PHINEAS
Res. 526 Montgomery St.
Bus. Distillers, 350 5th Ave.
Married
*Proposed by Leo Kaufmann,
Bernard Isacowitz*
- STASHIN, EDWARD E.
Res. 1715 Union St.
Bus. Accountant, 233 Broadway
Single

Proposed by Lewis J. Scher,
Gerald Jacobs

STEIN, JOEL

Res. 1371 St. Marks Ave.
Bus. Sportswear, 1370 Broadway
Single

Proposed by Aaron Gottlieb,
Jos. Goldstein

SUGARMAN, Miss RENA
Res. 1706 Union St.

TOLESNICK, Miss IRENE
Res. 393 Legion St.

Proposed by Benj. Nelson, Abe Mann

TAUBER, Miss SALLY
Res. 242 Powell St.

Proposed by Gerald Jacobs,
Harold Jacobs

WALLINS, Miss DOROTHY
Res. 1317 Lincoln Pl.

Proposed by Ephraim Rudin, Leib Lurie

WEISS, MURRAY
Res. 185 E. 92nd St.

Bus. Advertising
Single

Proposed by Aaron Gottlieb,
Jos. Goldstein

WITOFF, ARNOLD L.
Res. 1051 Prospect Pl.

Single
Proposed by Mrs. A. Schacknow,
Mrs. E. Schiller

WITTENSTEIN, WILLIAM
Res. 212 Crown St.

Bus. Comm. Art, 126 W. 22nd St.
Single

Proposed by Ephraim F. Shapiro,
Maurice Bernhardt

WOLKOFF, Miss SARA
Res. 938 Eastern Pkwy.

Proposed by Israel Kaplan,
Dr. Abr. Bernhardt

WOLPOW, ABRAHAM

Res. 708 Williams Ave.
Bus. Curtain Cutting, 40 W. 25th St.
Single

YOSELOWITZ, Miss FRIEDA
Res. 361 Rockaway Pkwy.

ZOHN, Miss FLORENCE

Res. 608 Montgomery St.
Proposed by Raymond Lipshutz,
Dr. Benj. Zohn

The following have applied for rein-
statement:

GLASSMAN, JOHN

Res. 576 Eastern Pkwy.
Bus. Printing, 23 E. 4th St.
Married

Proposed by Jos. Goldstein,
Joseph Goldberg

SIMSON, ADOLF

Res. 733 Lenox Rd.
Bus. Importer, 39 Ainslie St.
Married
Proposed by Robt. Krauss,
Aaron Gottlieb

ADDITIONAL APPLICATIONS

CHESSIN, Miss MARION

Res. 23 Balfour Pl.

FRIEDMAN, Miss SHEILA

Res. 200 New York Ave.

GINSBERG, SOLOMON

Res. 699 Lefferts Ave.
Bus. Gen. Mdse., 140 Manhattan
Ave.
Married

Proposed by Harry Citron,
Samuel Lehman

GOLDEN, HARRY

Res. 1520 President St.
Bus. Condiments, 367 Park Ave.
Married

Proposed by Alex Fruchthandler,
David Gold

GRUNTSTET, Miss MIRIAM

Res. 354 Pennsylvania Ave.

Proposed by Shirley Feinstein,
Sylvia Shapiro

LEIB, Mrs. CHARLOTTE W.

Res. 1331 Lincoln Place

MAINZER, Miss MILDRED RUTH

Res. Quogue, L. I.
Proposed by Dr. S. Krauss,
Robt. Krauss

RAPHAEL, SOLOMON

Res. 763 Eastern Pkwy.
Bus. Pharmacy, 104 Dumont Ave.
Married

Proposed by Jos. Goldstein,
Dr. H. Bernstein

SCHREIBER, MAX D.

Res. 736 Greene Ave.
Bus. Lithography, 640 34th St.

SCHWARTZ, MORRIS

Res. 2100 Westbury Ct.
Bus. Sportswear, 1270 Broadway
Married

Proposed by David Sklar

SCHWARTZ, PERCY

Res. 200 Highland Blvd.
Bus. Knit Goods, 313 Van Sinderen
Ave.

Married

Proposed by David Sklar

SELSKY, Miss ROSE

Res. 440 St. Johns Pl.
Proposed by Dr. S. Krauss,
Robert Krauss

SETTLOW, Dr. LOUIS

Res. 212 Schenectady Ave.
Bus. Dentist, 1081 Eastern Pkwy.
Married
Proposed by Samuel Chasin

SIEGEL, MAX

Res. 440 Brooklyn Ave.
Bus. Meats, 47 5th Ave.
Married

Proposed by Samuel Chasin

SOLIN, Miss SYLVIA

Res. 125 Schenectady Ave.

STEINHARDT, JOSEPH S.

Res.
Bus. Tax Counsel, 450 7th Ave.
Married
Proposed by Isaac Levingson

WEINSTEIN, BERNARD

Res. 1141 President St.
Bus. Installment, 44 E. Broadway
Married

Reinstatements:

HYMES, LOUIS B.

Res. 176 Clarkson Ave.
Bus. Banking, 815 Broadway
Married

MARKS, CHAS. J.

Res. 712 Montgomery St.
Bus. Silversmith, Same
Married

Proposed by Morris D. Berger,
Samuel A. Seeger

SAMUEL H. GOLDBERG,

Chairman, Membership Committee



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JOURNEY TO JERUSALEM [Continued from page 10]

If you've seen too many oriental thrillers on the screen, then nights in the ancient city are impregnated with suspended mystery, and each harmless peddler of bottled kazusa is a demon with a knife concealed in each sleeve. In retrospect you laugh at yourself for harboring such unwarranted suspicions. Yet that melodramatic quality is there. For behind drawn shutters and closed blinds the baroque music of a *masquia* can be faintly heard; or the pungent aroma of smoke from a *narghileh* can be sensed; or maybe the strange jabber of a merchant as he pours syrupy coffee from a brass *caucar*; or the smell of something cooked in rancid grease.

NEW BOOKS

"*Basle to Jerusalem*" by Alfred Werner. Published by the American Jewish Congress.

This pamphlet, the most recent in the series published by the Office of Jewish Information of the American Jewish Congress under the heading of "Jewish Affairs," tells the story of the Zionist Congresses, from the first to the last, which took place in Geneva in 1939.

Dr. Werner knows the history of Zionism and the role that each of the Con-

gresses played in the development of the movement. He writes with a facile pen, and makes the events he portrays live again. He knows how to evaluate the specific contribution made by each of these Zionist gatherings.

Since we will soon have another Zionist Congress, scheduled to meet in Basle—the city where Herzl presided over the first—it is good to have this excellently prepared summary of the role that each previous Congress has played in the history of Zionism.

[Continued from page 16]

NEWS OF THE MONTH

[Continued from page 21]

AN ESTIMATED 5,000 police, reinforced by troops and Scotland Yard detectives, guarded King George and members of the Cabinet against possible attacks by Jewish extremists which the press had warned might occur at the opening of Parliament, but there were no incidents. Spectators were not allowed to approach the government buildings and regular press passes were cancelled.

So far, however, there has been no confirmation of the wild stories, which continue to appear in the London press, of "Jewish terrorists" threatening the lives of a multitude of key figures from Prime Minister Attlee down. Questioned at a party to mark the imminent opening of the new Parliament, Attlee denied that he had received any threats, adding "but then I don't know how high up I am on their list."

☆

THE top officers of the Palestine police force met with Charles Wickham, head

of the Scotland Yard mission sent to Palestine to improve security conditions. The Arab press says that the Palestine Government has received fifteen trolleys equipped with mine detection devices for use in patrolling the rails. However, there has been no evidence that such vehicles are in operation. One morning three policemen were injured when the armored trolley in which they were combing the tracks for explosives was blown up by a mine.

The Stern Group has posted leaflets calling on the Jewish population to isolate "defeatist Jewish leaders who condemn Jewish fighters." The leaflets attacked the conservative newspaper *Haaretz* for its condemnation of terrorism.

A broadcast by the Irgun radio denied that units of the Haganah kidnapped and held overnight a party of Irgunists who sought to mine the roads near Givat Brenner.

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